

'With his thesis Fabian enters widely uncharted areas – namely the field of human relatedness in politics. As banal as it seems, as fundamentally lacking in political theory and practice is the recognition of the fact that politics, to the better or the worse, is done by humans for humans.

It still is extremely uncommon to concretely include factors such as psychology, individual and collective unconscious dynamics, or personal and large group trauma in political theory and praxeology, while overestimating and thus overstressing the importance of function, role, power and rational conflict management, as valuable as these elements are in themselves.

The reason in politics for excluding the human factor is located, to put it very simply, in unfamiliarity. In spite of big steps in psychological understanding since the 1900s, the beginning of psychoanalysis, the bridges from the personal to the societal, from individual emotion to community, from personal intuition to intelligent collective action, or "from tribal brotherhood to universal otherhood" (Benjamin Nelson) – in summa, from unconscious to conscious, are still reliably to be built.

At the very beginning of psychoanalysis we find the foundation of healing in both its individual and societal sense in Freud's statement "where Id was, I shall be", i.e. where unconsciousness has prevailed consciousness shall dominate. That fundamental process is indeed underlying any positive personal and collective change and it is the definition of what "consciousising" means.

Fabian's thesis is an important theoretical and practice-oriented contribution to the field of conflict transformation approaches.'

Dr. Albrecht Mahr, Chairman of iFPA

'The reader is taken on a journey into a number of fields of various scientific disciplines – a journey which at times becomes a *tour de force* – visiting, among other places of thought and theory, positivistic science, phenomenology, quantum theory, morphic fields, social psychology, peace and conflict studies and of course political constellations. During these visits, the reader is not only given carefully researched and valuable information on the main theoretical assumptions and methodological specificities of each of these fields of scientific inquiry, but is also made aware of the differences among them.

Reading this dissertation, the reviewer remains impressed by the massive amount of material the author of the dissertation was able to incorporate in a coherent and well structured manner. Even more impressive is the originality of the train of thought which has led the author to his conclusion: *consciousising*.

In all this, the author's reflections are multidisciplinary, interdisciplinary and even transdisciplinary, in an attempt to spell out what is commonly called, in philosophical parlance, the unity of science.'

Dr. Peter Praxmarer, University of Lugano

Consciousising Relatedness – Systemic Conflict Transformation in Political Constellations. Fabian P. Mayr

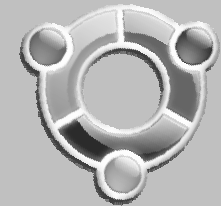


Consciousising Relatedness.

Systemic Conflict Transformation in Political Constellations.

European PhD Dissertation
International Studies in
Peace, Conflict and Development

Fabian Patrick Mayr



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International Studies in Peace, Conflict and Development

Interuniversity Institute on Social Development and Peace (IDP)

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University Jaume I

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***Peace is the quality and nature
of people's relationships.***

John Paul Lederach

For my mother, for Manuel... and for myself.

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Life can be intense; and intensity is a positive dynamic in our lives - I believe. Intensity might be at times negative. But without life's intensity we are depressed - we are not able to feel at all. However on average intensity is very enriching and feels light. Thankfully I am so lucky to have met you, Ina. I love you deeply.

Life is more than bigger, better, faster, more. Life is to continually try to think critically and to try to positively contribute to society. Sometimes we can even feel that we have done so. Thank you Albrecht, Eloísa and Martina for the supervision of my work, respectively for allowing me to learn with you academically and much more personally.

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Resumen

Este resumen consta de la siguiente estructura:

- Una síntesis inicial general que enmarca la naturaleza de esta investigación.
- La hipótesis y objetivos del mismo.
- Las conclusiones y aportaciones de la tesis.

Los conflictos *son*. En esta frase, aparentemente incompleta, residen muchos elementos importantes para el estudio de los conflictos y su transformación - la práctica. En una visión más reciente de los conflictos, estos no son percibidos como *algo* estrictamente negativo, limitados por el tiempo y violentos, sino principalmente como *relacionales*, que no deben ser juzgados de antemano, considerados desde un enfoque positivo y, sobre todo, transformables.

Esta es la noción de los conflictos que será fundamental en este trabajo según la encontramos en el discurso contemporáneo sobre la transformación de los conflictos (p. ej. Lederach, 2005, 2007a; Galtung, 2000; Senghaas, 2004; Wills y otros, 2006). De esta manera, los conflictos están omnipresentes en por lo menos cuatro dimensiones de nuestro *Ser* fenomenológico (Heidegger, 1995): intrapersonal, interpersonal, estructural y cultural (p. ej. Lederach y Maiese, 2003; Galtung, 2003). Los conflictos siempre tienen elementos psicológicos y sociológicos que coexisten y por lo tanto habrá que contemplar lo psicosocial de *¿Quién y cómo soy yo en los sistemas sociales?* Nuestro *Ser* está siempre vinculado a los sistemas de los cuales formamos parte. *No podemos no formar parte de ciertos sistemas*. Tan pronto como la vida humana comienza, tan pronto como *estamos* en el mundo, *es* la familia; *son* padres y niños (Mahr, 1996). De esta manera *nuestro Ser sistémico está más entre nosotros que en nosotros*. Las relaciones que formamos y que naturalmente tenemos nos influyen mucho más de lo que yo soy como individuo.

Estas consideraciones no son un simple ejercicio teórico que en la práctica se olvida, sino que es el punto integral de entrada a nuestra consciencia¹, la metáfora guía que da forma a nuestra

¹ En castellano no existe una diferenciación tan grande entre *conciencia* y *consciencia* como en inglés (*conscience* y *consciousness*) o en alemán (*Gewissen* y *Bewußtsein*), sin embargo esta diferencia es muy relevante en este trabajo. El primero refiere a todas nuestras normas y valores sociales y analiza si coincidimos con ellas, mientras que el segundo es un concepto más grande que también incluye nuestra conciencia, pero sus

intencionalidad hacia los conflictos. Por lo tanto, la pregunta clave en los conflictos ha dejado de ser *¿Cuál es el problema?* para ser *¿Quién es el contexto?* Por ejemplo un punto de vista similar se encuentra también en el principio físico cuántico en el que el *contexto* (las relaciones) *representa el contenido* (materia), que sólo en apariencia no tiene nada que ver con las ciencias sociales. De hecho, es esencial conocer el contexto relacional del cual surgen los problemas, no solo en los conflictos y su transformación, sino también en los fenómenos sociales en general. Nuestras normas y nuestros valores, que igualmente podemos llamar conciencia, nos hacen querer cosas que son meramente la punta del iceberg de nuestro Ser consistiendo sobre todo en contextos invisibles de relaciones que forman nuestra consciencia. La concepción de que las relaciones entre los asuntos son sólo secundarias ya no es válida. La física moderna invierte esta clasificación: «la forma antes que la materia, relacionalidad antes que lo material y la potencialidad antes que la realidad»² (Dürr, 2002).

Toda ciencia describe como parte de sus fundamentos el *Ser*. Las ciencias naturales describen más el Ser de los elementos y sus relaciones con otros, mientras que las ciencias sociales investigan el Ser humano. Por lo tanto, la fenomenología es la disciplina científico-filosófica que investiga el Ser del Ser. La comprensión heideggeriana de la fenomenología, en la cual se basa este trabajo, enfatiza que el Ser de los fenómenos, tales como los conflictos, no se están analizando suficientemente, sino que la mayoría de los esfuerzos se enfocan en el cambio y la transformación de los conflictos, sin que se entienda suficiente su naturaleza (Heidegger, 1995). Por esta razón, la fenomenología es el estudio de la experiencia y la consciencia, desde un punto de vista de primera persona. Sólo al comprender *nuestro Ser en los sistemas*, la consciencia puede ser mejor descubierta y percibida en un método que puede ser descrito como *nuestras relacionalidades en sí mismas*.

Las constelaciones sistémicas, el método de transformación de conflictos investigado en esta tesis, nos permiten literalmente experimentar este fundamento fenomenológico, cuando somos capaces de percibir de manera representativa la dinámica relacional en los sistemas *constelados* - una afirmación que los mismos fenomenólogos hacen de su disciplina cuando declaran que la fenomenología tiene que ser aplicable a cada ser humano como una entidad demostrable de sus cohesiones y experiencias (Heidegger, 1995). Tal comprensión sistémica, también llamada *conscienciación* o *apercepción*, incluyendo nuestros conflictos, puede ser

mayores partes forman el menos consciente, como el subconsciente por ejemplo. De ahí que en este resumen se alterne entre *conciencia* y *consciencia* de forma consciente.

² Citas traducidas por el autor.

educada por las constelaciones sistémicas en la comprensión original de *educare* - para sacar a la luz lo que está dentro.

Esta tesis plantea, y en cierta medida demuestra, que las ciencias de la naturaleza pueden aportar a este ámbito de trabajo muchos puntos de vista enriquecedores, siguiendo un enfoque inter-, o trans-disciplinario, en el que las principales conclusiones se obtienen *en* el proceso de intercambio, a través del enriquecimiento más allá de la especialización de uno. A diferencia de sólo acumular conocimientos en las disciplinas, o a través de un intercambio de especialidades, en el que los márgenes de maniobra científica son muy limitados por la estrechez de las disciplinas respectivas, la transdisciplinariedad sugiere que el conocimiento más profundo se crea *mientras* se exploran esas superposiciones, y que esta síntesis es más (importante) que (la suma de) sus partes. La disciplinariedad, para muchos académicos que están en contra del cientificismo, pero no en contra de la ciencia (Wallerstein, 2007), podría crear grandes innovaciones; sin embargo, este tipo de perspectivas muy limitadas crean conocimientos alienados en las «sociedades insanas» (Fromm, 1960) en lugar de *episteme* social. O como dijo Einstein: «el progreso tecnológico es como un hacha en las manos de un criminal patológico».

El enfoque sistémico, propuesto en esta tesis, tiene como objetivo proporcionar una síntesis de las mejores prácticas en el trabajo de la transformación de los conflictos y los modelos sistémicos de las relaciones sociales, en una llamada fenomenológica de la normatividad reconstruida a partir de la intersubjetividad (Martínez Guzmán, 2009) en lugar de la positividad científica. Con el fin de delinear el método de las constelaciones sistémicas, que se *describe* sólo con gran dificultad, porque es un método fenomenológico que debe ser *experimentado* desde una perspectiva de primera persona del Ser en una constelación, se va a sobreponer a metodologías y resultados de otras disciplinas, tal como la terapia familiar, el psicoanálisis y la filosofía para establecer el marco teórico. Para explicar la percepción representativa, que permite la transcendencia del Ser en la existencia, este trabajo se centrará en la física cuántica y los campos mórficos.

Por ejemplo, se combinarán algunas propuestas fundamentales de la física cuántica con la psicología y la sociología en una *teoría cuántica débil* (*weak quantum theory*), a fin de comparar conceptos como el *entrelazamiento* y la *complementariedad*, o por lo menos, buscar analogías a la tecnología utilizada en las constelaciones sistémicas de la percepción

representativa. Este uso de nuestro *órgano de relación*, como lo llama Mahr (Eidmann y Huther, 2008), que además puede ser representado, no es racional y por tanto resulta difícil de describir, con medios racionales como son las elaboraciones académicas. Los llamados representantes en constelaciones sistémicas son *simplemente* personas que están colocadas siguiendo la intuición de una persona en tensión por un conflicto en un espacio. Simplemente al hacerlo así, se aplicarán ciertas condiciones intencionales, permitiendo a los participantes arbitrarios de un taller percibir de manera representativa el entrelazamiento y la complementariedad del sistema de los conflictos constelados. Estas percepciones representativas son una *reflexión transcendental* de la dinámica de los conflictos que se desarrollan y se manifiestan (*äußern*) en el espacio constelado, sobre todo de manera sensual-corporal, oral y espacial. De este modo, un representante representa una entidad del sistema de los conflictos reales y las manifestaciones son sorprendentemente similares a los representados.

En este contexto, la *hipótesis* de este trabajo es: "La esencia de la transformación de conflictos son las relaciones dentro de, y en particular entre, las partes en conflicto. Una mayor consciencia acerca de la relacionalidad suscitada con el método fenomenológico de las constelaciones sistémicas, permite acercarse con más transcendencia al Ser, el cual consiste en cuatro dimensiones: translocalidad, -personalidad, -racionalidad, y -temporalidad."

Las *metas y objetivos* de esta tesis que se sintetizan en esta hipótesis son por lo tanto:

- Describir las constelaciones políticas y la transcendencia que se genera a través de las percepciones representativas.
- Buscar analogías entre los campos mórficos y la física cuántica desde un enfoque transdisciplinar con el fin de explicar la percepción representativa.
- Investigar y demostrar por qué y cómo las constelaciones sistémicas son un método fenomenológico para transformar fenómenos (conflictos).
- Mostrar cómo el método psicosocial de la constelación política se relaciona con otros enfoques de transformación de conflictos.
- Elaborar y probar empíricamente la aplicabilidad y utilidad de las constelaciones políticas para la transformación sistémica de conflictos.

Nuevos y diferentes métodos de transformación de conflictos se compararán entre ellos, en un marco que describe el movimiento hacia los enfoques sistémicos en el actual discurso de transformación de conflictos. Sin embargo, esta síntesis psicosocial, reclamada con frecuencia

por académicos, está descrita bastante vagamente (Wills y otros, 2006). La cuestión fundamental de lo *que* la transformación y su esencia, *la transcendencia, es*, sigue siendo poco tratada. En cambio, los investigadores están discutiendo sobre las teorías de la transformación de conflictos del *cómo* de la transformación bastante abstractamente. La naturaleza de la transcendencia y la transformación se refiere a un cambio en la forma y la *gestalt* de los fenómenos, en *su contexto más que en su contenido*. Por lo tanto, esta tesis se centra en la elaboración de las realidades y potencialidades de los contextos de los fenómenos de conflictos a través de las constelaciones políticas en su transcendencia cuádruple, tal como se ha mencionado anteriormente en la hipótesis y que Mahr sintetizó en la evaluación de este trabajo en palabras psicosociales de Freud como «donde estuvo el ello, el yo debe Ser» (*Where Id was, I shall be*).

El propósito de esta investigación es describir en detalle los factores de *enlace, equilibrio y orden-estructural* que componen un enfoque sistémico, el cual puede ser experimentado principalmente por un proceso de *conscienciación cuando se genera una transformación* en las constelaciones sistémicas. Nuestra relacionalidad en los sistemas sociales, y por lo tanto, naturalmente también con nuestros enemigos, es un hecho natural. Las partes suelen intentar desconectarse de las demás, los inhumanos, los malos. Sin embargo, esto se queda en el simple intento de justificar las formas de violencia. De hecho, *los conflictos intensifican nuestras relaciones*, porque ante todo, la naturaleza de los conflictos es emocional. Un trauma causado, por ejemplo, es esencialmente una prueba de una fuerte *unión* negativa y *congelada* con otros miembros de los sistemas sociales, a pesar de que es lo que menos quiere el traumatizado. A través de esta relación descuidada, muchas veces la unión negativa sólo se desarrolla, o como la llama Freud «el retorno de lo reprimido» (Mahr, 2004a). Parece ser mucho más saludable trabajar en nuestras relaciones con los *demás* y no *contra* ellos - el sentido común que está prácticamente olvidado o reprimido de forma individual, pero también en la *Realpolitik* de hoy.

Los conflictos son irracionales, sin embargo, se intenta resolverlos con medios racionales, tales como la negociación o la mediación, por políticos que están actuando más como funcionarios objetivos, mecánicos y neutrales que como representantes comprometidos con los grupos afectados. Uno puede preguntarse: ¿Por qué tenemos que ser objetivos, neutrales y racionales en los conflictos que son fenómenos y por su naturaleza son todo lo contrario? Este aspecto psicosocial negado está destacado en el discurso sobre las causas de los conflictos

cuando los conceptos realistas e idealistas se delinean en este trabajo. Horowitz resumía sucintamente en 1985 sus dudas alrededor del enfoque del manejo racional de los conflictos como sigue: «Un fenómeno sangriento no se puede explicar por una teoría sin derramamiento de sangre» (140).

Las constelaciones políticas son un método, en primer lugar, para percibir la sangre (no-) metafórica de los conflictos - las emociones - desde tantas perspectivas como entidades hay en un conflicto. El campo del saber que se desenvuelve en constelaciones políticas es ideológicamente tan amplio como todas las convicciones de las partes implicadas, que en primer lugar sólo permite percibir esos puntos de vista diferentes. Esto es fundamentalmente diferente de las perspectivas limitadas sobre la dinámica del conflicto, en la que habitualmente los demás están vistos como los malos y los equivocados que necesitan cambiar. Lo que suelen pensar los partidos conflictivos es que *nosotros tenemos la razón y ellos están equivocados*. Es un juicio demasiado rápido que solemos hacer y que conduce a la aparición de la dicotomía que excluye a los otros. Las constelaciones políticas son *radicalmente inclusivas* en su gestalt (Mahr, 2008a) y nos dejan experimentar la *naturaleza* de nuestras relaciones y la humanidad de los *otros*, como el conocimiento fundamental de los conflictos necesario para intuir la transformación - para mejorar la *calidad* de nuestras relaciones.

Tras reconocer de forma compasiva lo que ha sucedido y lo que es, medidas reintegradoras y pacíficas para la transformación de los conflictos suelen tener lugar en las constelaciones políticas. De esta manera, las constelaciones políticas nos permitirán aumentar nuestra inteligencia emocional para sentir cómo los conflictos son percibidos por sus partes así como la esencia y la intencionalidad de los conocimientos técnicos para su transformación. Estas perspectivas son capaces de crear dinámicas individuales y colectivas in-, sub-, y pre-conscientes que están inherentes en los sistemas de conflictos y las cuales tienen el mayor potencial para su transformación.

La *tecnología* principal utilizada en las constelaciones sistémicas es la percepción representativa. Una capacidad dentro de cada uno de nosotros que nos permite ser cuerpos “resonados” (Sheldrake, 2005a) para percibir y expresar de forma representativa la relacionalidad en los sistemas sociales. La percepción representativa se contemplará particularmente desde una *perspectiva de consciencia*, elaborando que la percepción nunca es

directa sino siempre representativa en su naturaleza, y que puede ser representada como tal, como es el caso de los representantes en las constelaciones sistémicas que se perciben de manera similar a las entidades *reales*.

Consecuentemente, la consciencia se elabora de una manera horizontal y no vertical, al afirmar que las percepciones menos conscientes no deben ser consideradas como inferiores a una (meta-) auto-consciencia. En realidad, estas percepciones, que son aparentemente más básicas, ofrecen grandes entendimientos en la emotividad de los conflictos y su transformación, ya que son formas más puras de apercepción, cuando los representantes empatizan con la dinámica del conflicto en las constelaciones políticas. La noción central de la consciencia que se elabora en esta tesis es: todas las formas de la consciencia (la consciencia-consciente y las dimensiones menos conscientes en sus campos individuales y colectivos) tienen que ser integrada. Se propone que el mayor entendimiento del estudio de las consciencias se encuentra en el descubrimiento de sus formas menos conscientes, ya que forman la mayor parte de nuestro Ser y, en el contexto de este trabajo, de la transformación de conflictos. Una consciencia ampliada nos permite describir los conflictos de manera más integral y percibir empáticamente los conflictos desde todas perspectivas, con el fin de encontrar transformaciones más resonantes dentro del determinado sistema social. En las constelaciones sistémicas estos procesos se describen como *conscienciar consciencia (consciousising consciousness ó Bewusstsein bewusstwerden)*, basada en una comprensión relacional de nosotros y de nuestros conflictos, de los que formamos parte, cómo se desarrollan y que pueden ser percibidos de manera psicosocial en este método.

Esta facultad relacional de la percepción representativa nos permite percibir de modo transcendental y es por tanto transformacional en su naturaleza. La transcendencia en las constelaciones sistémicas consiste en cuatro pilares: translocalidad, -personalidad, -racionalidad, y -temporalidad. En este trabajo, la transcendencia se analizará muy de cerca a fin de ofrecer perspectivas sobre lo que es el Ser de la transcendencia. Muy a menudo, la transformación y la transcendencia se describen vagamente como palabras de moda post-moderna del *más allá de* o como un fenómeno más bien místico, probablemente también debido a la dificultad de que la transcendencia en su mayor parte sólo se siente y necesita ser experimentada. Sin embargo, lo que la transcendencia perceptible y aplicable es para la transformación sigue siendo un tema abierto (Wills y otros, 2006) y se elaborará en esta tesis con mayor claridad, dada la dificultad de su naturaleza transracional.

Las nuevas ciencias tales como los campos mórficos y la física cuántica pueden explicar en cierta medida la transcendencia, ya que deja *huellas* en la realidad científica. La física cuántica por ejemplo, con su concepto de la *nonlocalidad*, que en este trabajo también se denominará *translocalidad*, demuestra que si se analiza una partícula en un dispositivo de medición, la partícula de referencia, que puede estar lejos, cambia al mismo tiempo la primera. A Einstein le chocó profundamente este descubrimiento de entrelazamiento de partículas y durante mucho tiempo no creía en ello, ya que sugiere que esta influencia va más allá de la conectividad, más rápida que la velocidad de la luz, que en realidad es una (dentro) de la otra. Por lo que el entrelazamiento va incluso más allá de una simple conexión de *mí y de ti*, además sugiere una unión complementaria formada, de *yo en ti y tú en mí*, un entendimiento de las prácticas de la transformación de conflictos que describen como el bienestar de *mí mismo* está directamente relacionado con el bienestar *del otro* (Lederach, 2005).

Hoy en día la conclusión de Einstein como «acción fantástica a distancia» (Einstein y otros, 1933) perdió su misterio hasta cierto punto y es una condición que se aplica específicamente en constelaciones sistémicas. Una de las condiciones especiales que permitan el entrelazamiento es la intencionalidad del observador que está desempeñando un papel óptico o fenomenológico, cuando el observado y la persona que observa se entrelazan - o en palabras más simples: solamente con nuestras intenciones ya influimos a los demás sin hacer algo activamente. Los físicos cuánticos proclaman que la esencia de la física cuántica no puede ser considerada como física, sino como filosófica o metafísica (Atmanspacher y otros, 2002).

Sin embargo, estos resultados revolucionarios representan esencialmente el sentido común de lo que la fenomenología se limita a nombrar como: *Estamos en el mundo*. Como somos Seres en el mundo, formamos parte de él de manera muy natural, lo influimos y somos influidos por él. La ciencia natural en la mayoría de los casos intenta excluir nuestra influencia sobre otras personas y objetos, en los presuntos experimentos científicos que sólo pueden ser considerados como científicos si pueden ser repetidos por otros y si los resultados son los mismos que en los experimentos anteriores. Sin embargo, estas nociones mecánicas se cuestionan cada vez más.

Los campos mórficos, por ejemplo, ya son capaces de mostrar en concreto nuestra capacidad telepática, cuando somos capaces de sentir si alguien se conecta emocionalmente o no con

nosotros. Además, los campos mórficos también pueden probar nuestra mayor inteligencia cuanto más conectados estemos y resonemos con los campos del grupo (Sheldrake, 2005a) y lo que se puede llamar *transpersonal*. Estos son hechos probados científicamente que, sin embargo desafían la ciencia y por lo tanto se cuestionan muy a menudo.

Nuestra capacidad *transracional* de percibir más allá del pensamiento racional con todos nuestros sentidos para la transformación de conflictos nos invita a enriquecer nuestros horizontes, sobre todo cuando estudiamos los conflictos, ya que los conflictos consisten en el pasado y en el presente y en el futuro al mismo tiempo. Los lazos transgeneracionales entre las tres zonas del tiempo de los conflictos se pueden percibir en las constelaciones sistémicas, a través del uso de la percepción representativa para la fusión de la temporalidad (*transtemporalidad*), y se le llama *el pasado en presencia del futuro* y cuando se crea, por ejemplo en las constelaciones sistémicas, el futuro ya puede manifestarse en sí mismo (Mahr, 2009). Cuanto más Ser de nuestro Ser podamos experimentar y ser conscientes de, más *Dasein* puede convertirse en Ser, según la comprensión heideggeriana. Esta visión fenomenológica del Ser y la entrada en el Dasein mediante la integración del presente, pasado y futuro es un aspecto importante de la transcendencia. El análisis fenomenológico de las constelaciones sistémicas explicará por qué las constelaciones sistémicas son un método fenomenológico. Se debe menos al hecho de que la percepción representativa es un fenómeno en sí mismo, que al descubrimiento del Ser del fenómeno de los conflictos en los sistemas relacionales acercándose más al Ser del ser de los conflictos - relaciones.

Las constelaciones sistémicas pueden ayudarnos a que seamos conscientes de estas diferentes potencialidades y realidades de nuestro Ser, como por ejemplo ser más conscientes de que lo que les sucedió a nuestros antepasados tiene influencia sobre nuestros padres, que a continuación nos educan de cierta manera, que influye de forma determinante en nuestra forma de vivir nuestras vidas, que a su vez incidirá en nuestros hijos, y los futuros hijos de nuestros hijos. Los factores que nos influyen, y que también son colectivos, están presentes aunque la mayoría de las veces ni siquiera sabemos mucho, o nada en absoluto, acerca de nuestros antepasados. Sin embargo, el pasado se conecta con el futuro en el presente y forma nuestro Ser, lo que es la definición de la física cuántica del entrelazamiento.

Tras haber elaborado cómo funcionan las constelaciones políticas en concreto y las constelaciones sistémicas en general, en el *marco académico* se analizarán las diferentes

teorías de transformación de conflictos para destacar lo que tienen en común con las constelaciones políticas (más que enfatizar las diferencias entre las teorías en comparación). Las principales teorías de transformación analizadas y comparadas con el enfoque de las constelaciones sistémicas serán: la transformación de conflictos sistémicos (Berghof Foundation), el modelo transcend (Galtung), el hexágono civilizacional (Senghaas) y la consolidación de la paz reflexiva (Kroc Institute, que se basa principalmente en el concepto de Lederach de la imaginación moral y la paz justa).

Este marco teórico y metodológico será probado y aplicado en la *parte empírica* que se basa en los cuestionarios del grupo internacional de investigación iFPA (Internationales Forum Politische Aufstellungen) y que están siendo evaluados principalmente de manera cuantitativa para ver si las constelaciones políticas son capaces de transformar los conflictos con éxito y de forma sostenible. Por lo tanto, los clientes desde el 2003 han sido encuestados en tres puntos diferentes del tiempo (antes, poco después y más de seis meses después de que una constelación política fuera llevada a cabo) sobre sus expectativas, entendimientos y experiencias a través de la constelación. De particular interés es el análisis de las diferentes partes que marcan las constelaciones políticas, en su efecto transformador de la concienciación.

En esencia, los resultados demuestran, por sus características altamente positivas, su capacidad de enfocar, clarificar y profundizar la investigación de los conflictos iniciales, el más profundo desenvolvimiento integral psicosocial y la inclusión de elementos de conflictos in-, sub-, y pre-conscientes, su aplicabilidad y practicabilidad, su efecto ubicuo de iniciar la transformación, y la sostenibilidad de las constelaciones políticas en transformación de los conflictos. En particular, se enfatizará en la ilustración espacial y la transcendencia que desarrolla durante las constelaciones políticas con su experimentación sensual-corporal como altamente transformadora.

La posibilidad de *concienciar emocionalmente la transcendencia en las constelaciones políticas* aparece como lo más valorable en los movimientos y los comentarios de los representantes, cuando las *dinámicas relacionales están profundamente desenvueltas psicosocialmente*. Esta dinámica de otros métodos de transformación de los conflictos se basa sólo en la descripción, y llega en todo caso por casualidad, al éxito de la aplicación de los métodos racionales. Ciertamente, mediante el estudio de la transformación de conflictos, se

pueden adquirir *conocimientos*, pero no podemos *experimentar el entendimiento práctico*. En los medios de los conflictos este último es necesario para desarrollar una fuerza compasiva para la intensidad de las emociones, y para empatizar de manera profunda con ellos y de transformar positivamente su energía, más como un arte creativo que como una técnica racional (la anterior). Esa consciencia de percibir la relación de las partes en conflicto como un punto de entrada en la transformación de conflictos puede ser educada a través de las constelaciones políticas, como el cambio de la intencionalidad - el paso inicial de la transformación.

Las aportaciones concretas de esta tesis a la transformación de conflictos y el discurso de constelaciones sistémicas son las siguientes:

- Un discurso fundamental sobre lo que es la transcendencia y la transformación.
- Cómo se puede experimentar la transcendencia de la transformación de los conflictos en el método de las constelaciones sistémicas en general, y las constelaciones políticas en particular.
- La comprobación empírica de la hipótesis de que la relacionalidad *conscienciada* está transformando los conflictos a través del método transcendental de las constelaciones políticas.
- Una exposición amplia sobre la dimensión psicosocial de la transformación de conflictos.
- Un análisis detallado de las constelaciones políticas y constelaciones sistémicas en general, y, en particular, en cuanto y por qué se las puede considerar como métodos fenomenológicos de la transformación de conflictos sistémicos.

Abstract

This summary is structured as follows:

- A general initial synthesis framing the nature of this research.
- The hypothesis and objectives.
- The conclusions and contributions of this dissertation.

Conflicts *are*. This seemingly incomplete sentence bears many insights for the study of conflicts and their transformation - the practise. A newer consciousness of conflicts perceives them not *per se* as *something* negative, timely limited and violent but as first of all *relational*, not to be immediately judged on, also positive, and *only* transformable.

This is the notion of conflicts that will be underlying this work and as we find it in the contemporary conflict transformation discourse (e.g. Lederach, 2005, 2007a; Galtung, 2000; Senghaas, 2004; Wills and others, 2006). Thereby conflicts are ubiquitously present on at least four dimensions of our phenomenological *Being* (Heidegger, 1995): the intrapersonal, the interpersonal, the structural, and the cultural one (e.g. Lederach and Maiese, 2003; Galtung, 2003). Conflicts always have psychological and sociological elements which coexist and therefore have to be contemplated psychosocially of: *How and who am I in social systems?* Our Being is always bound to systems we are forming part of. *We cannot not be in systems*. As soon as human life is formed, as soon as we *are* in the world, *is* family; *are* parents and child (Mahr, 1996). Thereby *our systemic Being is more between us than in us*. The relationships we form and naturally have, shape us much more than what I am individually.

These considerations are not a theoretical exercise which in practise is forgotten but is the integral entry point into our consciousness, the guiding metaphor shaping our intentionality towards conflicts. Therefore the key question in conflicts is not any longer: *What is the matter?* But: *Who is the context?* This insight is for example also to be found in the quantum physical principle that: *context (relations) accounts for content (matter)* which only seemingly has *nothing* to do with social sciences. In fact it is essential to know the relatedness background out of which matters emerge, also in conflicts and their transformation, and social phenomena at large. Our norms and values, which can be also called our conscience, that

make us want things are only the tip of the iceberg of our Being which consists mostly of invisible relationship-contexts forming our consciousness. The conception that relationships between matter are only secondary is no longer valid. Modern physics reverses this ranking: *form before matter, relationality before materiality and potentiality before reality* (Dürr, 2002).

Any science as maybe the most fundamental bottom line describes Being. Natural sciences describe more the Being of elements and their relations to another, while social sciences research the human Being. Phenomenology thereby is the scientific-philosophical discipline researching the Being of the Being. The Heideggerian understanding of phenomenology, which is underlying this work, emphasises that the Being of phenomena, such as conflicts, are not analysed sufficiently but instead most efforts are directed towards changing them without having understood much of their nature (Heidegger, 1995). Thereby, phenomenology is the study of experience and consciousness from a first person point of view. Only through understanding more our *Being in systems*, consciousness can be more uncovered and more perceived in a method that can be described as *to our relationalities themselves*.

Systemic constellations, the method of conflict transformation researched in this dissertation, literally allow us to experience this phenomenological foundation, when we are able to representatively perceive relational dynamics in constellated systems - a claim also phenomenologists themselves make for their discipline when stating that phenomenology needs to be applicable for every human being as a demonstratable entity of his or her cohesions and experiences (Heidegger, 1995). Such a systemic understanding, also called consciousness or apperception, of us including our conflicts can be educated by systemic constellations in an original understanding of *educare* - to bring forth what is within.

This dissertation states, and to some extent proves, that many enriching insights can be gained from natural sciences when following an inter-, or transdisciplinary approach in which the main insights are gained *in* the process of exchange through enriching another beyond ones own specialisation. Different from just accumulating knowledge in the disciplines or by a specialist exchange in which the margins of scientific manoeuvre are highly limited by the narrowness of the respective disciplines, transdisciplinarity suggests that the most profound knowledge is created *while* exploring such overlaps, and that this synthesis is more (important) than (the sum of) its parts. Disciplinarity for many scholars, who are against

scientism but not science (Wallerstein, 2007), might create great innovations, however such very limited perspectives create alienated knowledge in insane societies (Fromm, 1960) rather than social *episteme*. Or as Einstein said “technological progress is like an axe in the hands of a pathological criminal.”

The systemic approach, put forward in this dissertation, aims to represent a synthesis of best practices in conflict transformation work and systemic models of social relations in a phenomenological call for reconstructed normativity based on intersubjectivity (Martínez Guzmán, 2009) instead of scientific positivity. In order to delineate the method of systemic constellations, which can only with great difficulty be *described* because it is a phenomenological method which needs to be *experienced* from a first person perspective of Being in a constellation, it will be drawn on methodologies and findings from other disciplines, such as family therapy, psychoanalysis and philosophy to establish the theoretical framework. To explain representative perception, which allows for transcendence to come into Being, this work will focus on quantum physics and morphic fields.

For instance, key insights of quantum physics will be combined with psychology and sociology in a *weak quantum theory*, in order to make concepts such as *entanglement* and *complementarity* comparable, or at least analogisable, to the technology used in systemic constellations of representative perception. This usage of our *relational organ* as Mahr calls it (Eidmann and Hüther, 2008), which can even be represented, is non-rational and therefore rather difficult to describe with rational means of academic elaborations. So called representatives in systemic constellations are thereby *simply* people who are placed according to the intuition of a person strained by a conflict in a space. Just by doing so special intentional conditions apply allowing for random participants of a workshop to representatively perceive entanglements and complementarity of the constellated conflict system. These representative perceptions are thereby a *transcendental reflection* of the unfolding conflict dynamics which are uttered (*geäußert*) into the constellation space mostly bodily-sensuously, orally, and spaciouly. A representative thereby represents an entity of the real conflict system and the utterances are surprisingly similar to the represented.

In this context the *hypothesis* of this work is: “The essence of conflict transformation are relationships within and particularly across conflict parties. An increased consciousness about relationality elicited with the phenomenological method of systemic constellation work,

allows for transcendence to come more into Being which consists of four dimensions: translocality, -personality, -rationality, and -temporality.” The *aims and objectives* of this dissertation which specify its hypothesis are therefore:

- To describe political constellations and transcendence as it is elicited through representative perception.
- To transdisciplinary analogue morphic fields and quantum physics in order to explain representative perception.
- To research and show why and how systemic constellations are a phenomenological method to transform phenomena (conflicts).
- To show how the method of political constellation is related to other approaches of conflict transformation.
- To elaborate and empirically prove the applicability and practicability of political constellations for systemic conflict transformation.

Different newer methods of conflict transformation will be compared amongst each other in a framework describing the observable move towards systemic approaches in the current conflict transformation discourse. However, this often claimed psychosocial synthesis is only very vaguely described (Wills and others, 2006). The fundamental question of *what* transformation and its essence, *transcendence, is*, remains little addressed. Instead scholars are discoursing in conflict transformation theories on the *how* of transformation rather abstractly. The nature of transcendence and transformation is a change in the form and gestalt of phenomena, its *context rather than its content*. Therefore, this dissertation focuses on the elaboration of context realities and potentialities of the phenomena of conflicts through political constellations in their fourfold transcendence as posted in the hypothesis above and which Mahr summarised in his evaluation of this work as a Freudian psychosocial statement “Where Id was, I shall be.”

The purpose of this research is to describe into detail the factors of *bonding, balance and structural-order* that are underlying a systemic approach which can mainly be experienced by a process of *consciousation when eliciting transformation* in systemic constellations. Our relatedness in social systems, and therefore naturally also to our enemies, is a natural given. Parties are typically trying to disconnect from the *other*, the inhuman, the bad ones. However, this remains a mere try in order to justify forms of violence. In fact, *conflicts are intensifying our relationships*; as the nature of conflicts is first of all emotional. Caused trauma for

example is essentially an evidence of a strong negative and *frozen bonding* with other members of social systems, even though this is what the traumatised wants the least. Through such a neglected relationship, negative bonding often only gains momentum or what Freud has termed “the return of the repressed” (Mahr, 2004a). It appears to be much healthier to work *with* our relations to the *other* rather than *against* them - common sense that is virtually forgotten or repressed individually but also in today’s *Realpolitik*.

Conflicts are not rational, however they are tried to be resolved with rational means, such as negotiation or mediation, by politicians who are acting more like mechanical objective and neutral functionaries than engaged representatives of affected groups. One may ask: Why are we trying to be objective, neutral and rational in conflicts which are phenomena that are all but the afore mentioned? This denied psychosocial aspect is highlighted in the discourse on causes of conflicts when realist and idealist concepts are delineated in this work. Horowitz has succinctly summarised his reservations to rational conflict handling approaches in 1985 already as: “A bloody phenomenon cannot be explained by a bloodless theory” (140).

Political constellations are a method to first of all perceive the (non-)metaphorical blood of conflicts - emotions - from as many perspectives as there are entities involved in conflicts. The knowing field unfolding in political constellations is ideologically as wide as all convictions of the parties involved, which allows in the first place to *just* perceive these different views. This is fundamentally different from narrower perspectives on conflict dynamics when normally the *others* are seen as the bad and wrong ones who need to change. This typically all conflict parties think: *We are right and they are wrong*. This is a too quick judgment we typically make which lets dichotomies emerge to exclude the *others*. Political constellations are *radically inclusive* (Mahr, 2008a) in their gestalt and let us experience the *nature* of our relationships and the humaneness of the *others* as a fundamental insight to conflicts, which is necessary to intuit transformation - to improve the *quality* of our relationships.

After acknowledging compassionately what has happened and what is, future reintegrative and more peaceful conflict transformative steps are typically unfolding in political constellations. Thereby, political constellations enable us to increase our emotional intelligence of feeling how conflicts are perceived by its parties as the essence and intentionality of the know-how for their transformation. Such perspectives are able to unfold

inherent un-, sub-, and preconscious individual and collective dynamics of conflict systems which have the highest potential for their transformation.

The core *technology* used in systemic constellations is representative perception. An ability present in all of us which allows us to be resonating bodies to representatively perceive relatedness in social systems. Representative perception will be contemplated particularly from a *consciousness perspective* elaborating that perception is never direct and always representative in its nature, and that it can be represented as such, as it is the case by using representatives in systemic constellations who perceive similarly to the *real* entities. Consciousness thereby is elaborated in a horizontal and not vertical way when stating that less-conscious perceptions are not to be regarded as inferior to (meta-)self-awareness. In fact those seemingly more basic perceptions offer great insights into the emotionality of conflicts and their transformation, as they are purer modes of apperception when representatives are empathising with conflict dynamics in political constellations. The central notion of consciousness elaborated in this dissertation is that all forms of consciousness (the consciously-conscious and the less-conscious dimensions in their individual and collective fields) are to be integrated. It is put forward that the biggest insights into the study of consciousnesses lie in uncovering its less-conscious forms as they form the biggest part of our Being, and in the context of this work for conflict transformation. An extended consciousness allows us to depict conflicts more holistically and to empathically perceive conflicts from all perspectives to find more resonating transformations within given social systems. In systemic constellations such processes are described as *consciousising consciousness* (*Bewusstsein bewusstwerden*), *based on a relational understanding of us and our conflicts we form part of as they are unfolding and can be psychosocially perceived* in this method.

This relational faculty of representative perception is enabling us to perceive transcendently and is thereby transformational in its nature. Transcendence in systemic constellations consists of four concrete pillars: translocality, -personality, -rationality, and -temporality. Transcendence will be very closely delineated in this work in order to provide some more insights for what the Being of transcendence is. Very often transformation and transcendence is vaguely described as a post-modern buzzword of *beyondism* or as a rather mystical phenomenon, also probably because of the difficulty that transcendence can mostly only be felt and needs to be experienced. However, what perceivable and especially applicable transcendence is for transformation remains open (Wills and others, 2006) and is elaborated

on in this thesis more clearly, given the difficulty of its transrational nature. New science such as morphic fields and quantum physics can explain to some extent transcendence already as it leaves *footprints* in scientific reality. Quantum physics proves for instance with their concept of *nonlocality*, which in this work will also be named *translocality*, that if one particle is analysed in a measuring device, the reference particle, that can be far away, changes at the same time. Einstein was profoundly shocked when he found this entangledness of particles and for a long time did not believe in it because this suggests that this influence is more than connectedness, faster than the speed of light, that actually one is (in) the other. Entangledness thereby goes even beyond a mere connection of *me and you* but suggests a complementary formed togetherness of *I in you and you in me*, an insight conflict transformation practitioners describe as the wellbeing of myself which is directly related to the wellbeing of the *other* (Lederach, 2005).

Today this Einsteinian “spooky action at a distance” (Einstein and others, 1933) lost its mysteriousness to some extent and is a condition which systemic constellations specifically apply. One of the special conditions allowing for entanglement is the intentionality of the observer which is playing an ontic or phenomenological part, when the observed and the observing are entangling - or simpler put: by our intentions we already influence others without actively doing something. Quantum physicists are claiming that the essence of quantum physics can be regarded not as physical but as philosophical or metaphysical (Atmanspacher and others, 2002). However, these revolutionizing findings are essentially common sense of what phenomenology also simply states as: *We are in the world*. As we are Being in the world we very naturally form part of it, influence it and are influenced by it. Natural science for the most time tried to exclude our influence on others and objects, in so called scientific experiments which can only be regarded as scientific if they can be repeated by others and the outcomes are the same as in the previous experiments. However, such mechanical notions are increasingly being challenged.

Morphic fields, for instance, are already able to prove very concretely our telepathic ability when we can sense if somebody emotionally connects to us or not. Furthermore morphic fields can also prove our increased intelligence the more we are connected to and resonate with group fields (Sheldrake, 2005a) and what can be termed as *transpersonal*. These are scientifically provable facts which however highly challenge science as such and therefore are much debated. Our *transrational* ability to perceive beyond rational thought with all our

senses for conflict transformation invites us to enrich our horizons, particularly when studying conflicts, as they consist of the past *and* the present *and* the future at the same time. Transgenerational bonds to all three time zones of conflicts can be perceived in systemic constellations by the use of representative perception for a merged timeliness (*transtemporality*) that is called *the past in the presence of the future* and when elicited, such as in systemic constellations, future can already manifest itself (Mahr, 2009). The more Being of our Being we can experience and consciousness, the more *Dasein* can come into being in a Heideggerian understanding. Such a phenomenological notion of Being and coming into Dasein by integrating present, past and future timelinesses are an important aspect of transcendence. The phenomenological analysis of systemic constellations will highlight why systemic constellations are a phenomenological method. It will be shown that this is much less because representative perception is a phenomenon, but to uncover more the Being of the phenomenon of conflict in relational systems by approaching more the Being of the being of conflicts - relations.

These different realities and potentialities of our Being can be consciousnessed in systemic constellations, to simply be more aware for example, that what happened to our ancestors had an influence on our parents, who then in turn educate us in a certain way, that is highly influential on the way we live our life, which in turn will influence our children, and the future children of our children. Those influences on us, which are also collective, are present even though most of the times we do not even know much, or anything at all, about our ancestors. Yet, the past is connected to the future in the present and forms our Being, or what quantum physics is defining as entangledness.

From a foundation of having elaborated how political and in general systemic constellations work, different conflict transformation theories as an *academic framework* will be analysed in regards to what they have in common rather than what differentiates them amongst themselves and in comparison to political constellations. The main transformational theories and approaches analysed and compared to the systemic constellation approach will be systemic conflict transformation (Berghof Foundation), transcend (Galtung), civilisational hexagon (Senghaas) and reflective peacebuilding (Kroc Institute which is widely based on Lederach's concepts on moral imagination and justpeace).

This theoretical and methodological framework will be tested and applied in the *empirical part* which is based on the questionnaires of the international research group iFPA (Internationales Forum Politische Aufstellungen) that are being quantitatively evaluated mainly as to which extent political constellations are able to transform conflicts successfully and sustainably. Therefore clients are asked since 2003 at three different points of time (before, short after and more than six months after a political constellation has been carried out) about their expectations, insights and experiences of the conducted constellation. Of particular interest is thereby to analyse the different parts political constellations consist of in their transforming effect of consciousness.

The results prove by its highly positive characteristics in essence their ability to focus, clarify and deeper research initial conflicts, the more depth psychosocial holistic unfolding and inclusion of sub-, pre-, and unconscious conflict elements, its applicability and practicability, its ubiquitous transformation initiating effect, and the sustainability of political constellations for conflict transformation. In particular, the spacious illustration and the unfolding transcendence will be emphasised which is bodily-sensuously experienced during political constellations and are perceived as highly transformative.

The possibility to *emotionally consciousise transcendence in political constellations* is rated the highest in the movement and feedback of representatives, when *relational dynamics are depth psychosocially unfolding*. A dynamic other conflict transformation methods are only describing and, if at all, are arriving at rather by chance with the successful application of mostly rational methods. Certainly, by studying conflict transformation we can gain *knowledge* but we cannot gain practical experiencing-*insights*. The latter in conflicts means to develop a compassionate strength for the intensity of emotions, to deeply empathise with them and to positively transform their energy, much like a creative art rather than a rational technique (the former). Such a consciousness of perceiving the relatedness of conflict parties as an entry point into conflict transformation can be educated with political constellations as changed intentionality - the initial step of transformation.

The concrete contributions of this dissertation to the conflict transformation and systemic constellation discourse are as it has been highlighted above:

- A fundamental discourse on what transcendence and transformation is.
- How transcendence can be experienced for conflict transformation within the method of systemic constellations in general and political constellations in particular.
- Empirical proof of the hypothesis that consciousness-relatedness is transforming conflicts through the transcendental method of political constellations.
- A more extensive elaboration on the psychosocial dimension of conflict transformation.
- A detailed analysis of political constellations and systemic constellations in general, and in particular, as to why they can be regarded as phenomenological methods of systemic conflict transformation.

1. Introduction

*Thinking begins only when we have come to know that reason,
glorified for centuries, is the stiff-necked adversary of thought.*

Martin Heidegger

For some reason I did not find a fitting excerpt for my introduction to this dissertation during the long time I was writing it. When I came across this quote of Martin Heidegger as I was searching for adequate citations on the internet somehow it struck me, the words used and the meaning constructed resonated with me. Over the last five years through my academic development also my social life-world was and is being influenced in a similar way as Heidegger outlined it above. I was able to positively withdraw a little from blind engineered reason of bigger, better, faster, more and to start to think and experience who I am also.

As I have been intensively studying Heidegger with my limited capacities as probably the most essential post-modern thinker I am increasingly appreciating that he was not *only* questioning our being and relations, but suggested an essentially new method of inquiry into the centrality of the meaning of our *Being*. His radically inclusive notion that we shall think about thinking as part of our Being, rather than thinking to think about reason, gives very positively way to thought that is much more creative, present or what Heidegger calls *Dasein*.

The introduction to this dissertation is therefore twofold. Firstly, it consists of a personal reflection of an important part of my life and a narration of how I got involved in the method analyzed in this work and peace, conflict and development studies in general as a preface of this research. I do believe it is important to introduce my work not only academically, but also to know, why I wrote about this topic and what my personal approach towards systemic constellation work is. Secondly, this introduction presents the hypothesis that the essence of conflict transformation are relationships within and particularly across conflict parties, and that an increased consciousness about relationality which is being elicited with the phenomenological method of systemic constellation work allows for transcendence to come more into Being. The hypothesis will be more specified by the defined objectives and lastly the structure of this dissertation will be presented.

1.1 Personal and thematic opening

To illustrate my cognitive interest in the presented thesis I would like to describe first how I happened to study the relatively unusual master programme in peace, conflict and development studies which also has been the motivation for this doctoral dissertation. I was educated in a modern mainstream way with completing an apprenticeship, high school and studies in economics. It was for me always clear that my professional life would be coined by diligence, prestige, power, and money as much as possible. Similarly, I was imagining my private life as having fun, comfort and later on my own family. In my first job at BMW Group as a marketing specialist it seemed as if things were developing according to my rather mindless plan. In other words, I was to a large extent a quite typical consumption oriented *social climber* of western orientation as milieu research is describing such people quite strikingly.

After some time I had doubts about myself if I was *that*, whatever I understood by *that*, given the fact that *that* refers linguistically to a thing, and I was asking myself if I saw sense in what I did at BMW. I had difficulties to live the pretended fictive corporate culture in which I, time and again, had to sell myself as good as possible, tell bosses what they wanted to hear and had to pretend to be enthusiastic about things and products I was not convinced of. Without learning much for myself, if we put aside the negative experiences as a key learning process, I was clear that I did not have any goal for what I was prostituting myself for. If at the end of the day BMW is selling with my help some more *beamers* was not satisfying for me, especially on the background that one is totally replaceable at anytime. Even if the whole BMW Group or the automotive industry as such would not exist anymore, I think, the world would not be harmed for a long time.

Also another job that I did at BMW Group with the seemingly *good ones* of the company in the department of environmentally friendly hydrogen cars could not convince me of the opposite. To be frank, the project CleanEnergy seemed to me not much more but a large image campaign on the issue of sustainability to vamp up the scratched reputation of a company and its clients known as left-lane-egomaniacs driving with their feet down to the floor. Environmentally friendly activities were blown up for high Public Relations however proceedings for developing hydrogen series or networking with other companies to improve research, hydrogen production and distribution were just kept on a low level for marketing purposes. People working there were not convinced of the concept - were not embodying their

work – neither was I. For example the head of the CleanEnergy department was driving, besides his high fuel consuming conventional company BMWs, even worse - a Cadillac.

Increasingly, I was aware that I was interested in more real questions on sustainability. By chance I looked into the master programme of peace, conflict and development studies at the universities of Innsbruck and Castellon. However somehow this programme resonated with me and was starting to attract me more and more. Without me, to be honest, really having much of an idea about what was veiled behind those big terms.

Now after having finished this master programme, having worked in East Africa and being at the end of my doctoral dissertation I am enriched by many insights, experiences and knowledge, however I am still confused, though on a different level. I have for example learnt and experienced that development aid invented in the 1950s has more likely contributed to the fact that neo-colonialism has moved into the so called developing countries and has therefore rather worsened the situation and social cohesion in those peripheral countries. The hope remains that the newer term of development cooperation is not used as an empty concept but that mutual learning happens more and more in first of all donating *and* receiving countries with more openness and candid interest while none of the parties is imposing concepts that others have to comply with, that very often do not even work back home. It very much seems that positive intentionality, *just wanting to do good*, of many development workers is not enough and in fact is harmful to local communities thinking that those others just need to catch up to attain the same, mostly economic, standards. Can and should all societies of this world live the same mindless consumerist way of life that the marketing industry is manufacturing our consent for?

Even if we take the more optimistic assumption that development cooperation can have positive effects in being not only economically successful but also socially connecting, following more a European Union model, science is not agreeing on the question how it comes about. It appears a bit like the chicken or the egg causality dilemma of *what came first the chicken or the egg?* This circular cause and consequence interdependency applies to the peace and development discourse equally. *No peace without development, no development without peace.* Even though these interdependencies cannot and maybe should not be solved as to what has to come first, instead an insight of this circular reference dawned to me. This interdependent circle has cause and *con-sequence*, it is in some way entailed *with-sequence* and it behaves somehow within a system. Within this *meta-theoretical background context* then contentual aspects can be observed, in this case if development is *per se* peace endowing

by its mostly trade effects or if development is not possible till at least negative peace in terms of a ceasefire is negotiated.

I also had difficulties in grasping the big word peace and its positive and negative notions. It soon got clearer to me that world peace understood as universal peace cannot be aimed for because each culture, each community, even each human being has a different perception of what is experienced as peaceful or conflictual. That is why I started to approach peace from the back door, as I thought at least, and focused on conflict studies. I was of the opinion that conflict is something negative, violent and timely limited that you have to end to achieve peace. As it will be shown, my assumption again was wrong. What was also disappointing with conflict studies was that I did not get to know a concrete tool, a manual of how to solve conflicts – another illusion, of course. Normally, and with my economic background, I was used to have given problems that I thought were pretty much the same as conflicts for which you develop concepts and in the end *things* are solved and growth and success is achieved. Economics suggests that things and people are the same, resources. However newer tendencies in conflict studies argue that this is fundamentally wrong, that they are diametrically opposing, and that a things approach to conflicts which have to do with our relationships is in fact more conflict causing than resolving.

An unsatisfying insight I got from conflict studies, which at the same time was key to me because I did *not* get an answer, was that each conflict is so particular that if at all you have to individually and exceedingly approach conflict culturally sensitive for resolution. However, my disappointment has some profundity since in conflict studies scholars very abstractly are theorizing politically without them being able to resolve conflicts or without them even being involved in such processes practically. I am still amazed how for example books can be published with bold titles about how to resolve the Sub-Saharan conflict without the authors ever having at least visited those countries.

Even if we look into conflict resolution approaches of for example UN humanitarian intervention we can see that conflicts are never really resolved or prevented by them because it takes already a certain stage of conflict in a region to get UN peacekeeping or peace enforcing troops coming and once being in the country the question is most pressing when and how it is legitimate to pull out before conflicts are resolved as such. If we look for instance at the Rwandan genocide this was clearly an unsuccessful example of the responsibility to protect because of too late and too little intervention of the UN that could have saved the lives of many. So, at which conflict level can we speak of conflict resolution?

Is there conflict resolution at all and who is entitled to do so as a third party? The question arises at which stage intervention is justifiable and when and to which degree of certainty a defined probability of success can be estimated in advance to justify an intervention. How can you limit the risk of killing too many when moving in, to save the lives of civilians? How high is a justifiable ratio of collateral damage to save lives and hopefully improve conditions? Does one state or a community of states have to get involved into the affairs of another and if so, at which level of conflict may this be allowed? These are world political questions of international relations with high ethical and legal implications. To a wide extent it comes down to the key question, if there can and may be *just war* or not. Once you are on the dangerous terrain of saying that an intervention is justified you will find yourself amidst an ethical discussion of when and how to move in and how the degree of conflict is to be measured justifying your intervention, and therefore probably infringing the sovereignty of the state. Overstated you debate about the ratio of sacrificing your own *good* soldiers for saving others and killing other *bad* criminals. But who are really the good and the bad ones and what happens when you change the perspective and look through the eyes of the *other* side? The only option you seem to have if you do not want to get into those moral discussions is to be a pacifist in categorically rejecting any kind of war. But if this position shall be kept at any time can be discussed anew.

In other words it was unclear to me how a conflict could possibly be resolved at all. And these world political questions apply for bigger collectives as much as for grassroots communities, our selves, or the concept of development cooperation. We are not able to look at a given conflicts from the outside as such, let alone the inside view, but only have a (media-biased) glimpse that does not make us understand a conflict, however we judge about them as individuals as much as politics do.

Like outlined above, one might describe my understanding of conflicts before I enrolled in the course on systemic constellations which was offered to me as part of my master degree in peace, conflict and development studies. In this course I received some meta-level answers to my vague questions. This instrument of conflict transformation immediately caught my attention because conflicts can, with the use of constellation work, not only be depicted descriptively but illustrated on relational levels. This method helps to perceive elements of conflict systems more holistically without already valuating or judging about them. It is perceivable how conflict elements are connected and related to each other. The possibility of constellation work transforming family based conflicts was perceivable to me by doing a

family constellation about my own family system in which we lost our mother and our brother tragically and early in our lives. In another more personal-family based constellation I could perceive more love's hidden symmetry in my own relationship to positively transform my infidelity, besides experiencing how this method can be applied in political fields. Especially on my personal level I was able to integrate forgotten or excluded elements of my family history so that the understanding of my conflict became more balanced and the connectedness to my ancestors I am now able to appreciate with a certain distance and compassionate strength, other than trying to oust my past. I developed a quality of compassionately being able to understand and feel for others in similar situations.

The systemic approach impressed and fascinated me in particular, because systems are always of a holistic nature. One simply cannot exclude elements without influencing a given system negatively. As in family constellations in which it shows that descendants are remembering the fate of excluded family members you can also depict political systems holistically. For example you cannot expel one ethnic group from a country without greatly influencing the other remaining ethnic groups over long periods of time. German, Jewish or Rwandan history for instance proves this insight only to mention three examples. Such a systemic *re-membling* also can be depicted when one removes a section of a growing embryo, the embryo will regenerate the section. It does so for some reason because the embryo drives to replenish, not merely its lost matter, but its lost form. That is, the embryo has, in addition to its material-energetic laws (governed by the standard laws of physics), a holistic drive to reform the whole, a drive to *closure* governed by some force or field (which itself is not governed or explained by physical laws) (Wilber, 1999). This concept of closure or wholeness applies not only to individuals but also to groups, when later members of a family or society reintegrate their excluded members in their descendants' identities and is part of the psychosocial dimension of conflict fields and our Being as such.

It seems as if we humans form relational fields, in which certain relational attraction forces apply and influence us; much like magnetic fields which guide and shape iron filings placed within it. If we use this analogy and compare it to us humans the iron filings may in a society be its members and the magnetic field are our relationships with another which account for the societal constellation and which guide the actual form or pattern of us. The nature and quality of our relationships naturally account for the strength of our relatedness-fields we are part of, if we like it or not. This seems to be a certain archetype for our relationships much like the gravity field. We do not know why it is there, but that it is there we can clearly

experience. And: we do not have a choice over them; neither over gravity nor over relationships. As soon as we are born into this world we *are*. But we do have a choice of how we integrate relationships in our lives to improve their quality, and systemic constellations are a method to transform negative conflictual relations.

In the political context, systemic constellations do not claim to be able to resolve deep rooted conflicts or to reconcile ethnic groups as such but allow deeper insights of given conflict entities into conflicts, when depicting them as relational systems that have a clearly defined framework. With systemic political constellations a deeper insight into the dynamics of conflict is serendipitously possible, compared to other more conventional methods and the person conducting a constellation often gains a changed relational understanding of conflicts. Political constellations can help conflict elements to be more balanced in acknowledging their relatedness also and especially to their enemies and in doing so transformative potentials are showing itself which are based on bonding, balance and structural-order. This phenomenological approach to investigate the substance of conflicts which representatives are able to access by representative perception is scientifically not yet fully explainable but provable.

Literally, in the method of systemic constellations random participants of a workshop are placed as representatives of other persons or entities of a conflictual system by a person who wishes to gain holistic transforming insights into negatively perceived conflict dynamics. This person, called the client, places these representatives of conflict entities in the constellation space, as she³ feels that it makes intuitively sense to her. The client is placing the representatives without rational planning in the constellation space, when following the impulses that are perceived when setting them up in the constellation space. Setting up in a systemic constellation context means, that the client chooses out of the workshop participants persons as entities which are representing her conflict system. The *coming into representative Being* occurs when the client is positioning them energetic-intuitively in the constellation space.

After a while, the representatives perceive emotions and feelings representatively which are similar to the element they represent in a constellated system. The perceptions – as they are unfolding in constellations – go beyond the possibilities of only describing or analyzing a conflict conventionally (Varga von Kibed, 2002: 49). That is why constellation

³ Please note, that anytime the female form in this thesis is used, the masculine form should apply equally. For reasons of clarity the author limits the gender issue to the female term. Since systemic conflict transformation strives to include the marginalized, voiceless and excluded, who are more often women, this wording seems most appropriate.

work can be regarded as an additional method for conflict transformation which can be combined with conventional methods for working with conflicts and not against them. When the insights of a political constellation are integrated in the everyday life of conflicts, conflict transformation takes place on an individual level which in turn is influencing the whole conflict system (Ruppert, 2002a: 159).

After the systemic constellation course I was convinced about the applicability of this method for bringing about change in conflicts *and* in studying them. However the question arose, how this phenomenological, newest method to transform conflicts can be more in depth explained in itself and (natural) scientifically to see how it can be connected to other more conventional conflict transformation theories, methods and techniques – the aim of this dissertation.

In my opinion it is insufficient to claim that conflicts are because of cultures and the involved conflict parties so diverse that there are no guidelines, no road books for conflict resolution other than the ethical claim of proceeding culturally sensitive. Are there not some collective archetypes underlying conflicts that are more cross-culturally overlapping instead of just disclaiming that they are culturally different? In this dissertation I will state that these archetypes are our human bonding, balance and structural-order which essentially define the nature of our relationships and the lens of research will be strongly held on the method energising them - systemic constellation work.

1.2 Hypothesis, objectives and structure

This dissertation describes, contextualises and empirically evaluates systemic constellations in general and in particular political constellations as a method of conflict transformation. I will therefore compare different new methods of conflict transformation amongst each other in a framework describing the observable move towards systemic approaches in the current conflict transformation discourse (Lederach, 2004; Wills and others, 2006). Some of these latest approaches specifically base their insights on systemic psychotherapy and especially systemic constellations.

Generally, approaches of systemic conflict transformation represent a synthesis of best practice in conflict transformation work and systemic models of social relations. They draw on methodologies from other disciplines, such as family therapy and psychotherapy, change

management and organisational theory, and cybernetics (Wills and others, 2006). However, the often mentioned psychosocial synthesis is only very vaguely described. By analysing political constellations some light shall be shed on missing links between psychoanalysis, natural sciences, phenomenology as a philosophic approach to the phenomena of conflicts, and political science. The purpose of this research is to elaborate into detail on the factors of bonding, balance and structural-order that are underlying a systemic approach which can mainly be described by a process of *consciousation* for transformation.

Hypothesis

The essence of conflict transformation are relationships within and particularly across conflict parties. An increased consciousness about relationality elicited with the phenomenological method of systemic constellation work allows for transcendence to come more into Being which consists of four dimensions: translocality, -personality, -rationality, and -temporality.

Objectives

- To describe political constellations and transcendence as it is elicited through representative perception.
- To transdisciplinary analogue morphic fields and quantum physics to explain representative perception.
- To research and show why and how systemic constellations are a phenomenological method to transform phenomena (conflicts).
- To show how the method of political constellation is related to other approaches of conflict transformation.
- To elaborate and empirically prove the applicability and practicability of political constellations for systemic conflict transformation.

Structure

My dissertation will be structured as follows: after the introduction some key aspects of systemic constellation work in general (chapter 2) and of political constellations⁴ in particular (chapter 3) will be elaborated for a better understanding to analyze in the next chapters how representative perception in systemic constellations could be explained from a morphic field (chapter 4) and quantum physics perspective (chapter 5). Hereby, the four tangible transcendental dimensions in systemic constellations will be highlighted in their nature of being transrational, translocal, transtemporal, and transpersonal; beyond the vague description of transcendence or transformation as a post-modern buzzword in many other publications in the field. Representative perception will be contemplated particularly from a consciousness perspective. The main insights for a client of a systemic constellation unfold from a depth psychosocial understanding what sub-, un-, and preconscious dynamics are underlying in a given social system that is perceived dilemmatic and therefore as a negative conflict. This process of consciousness of conflict dynamics for transformation in systemic constellations, based on its archetypes of bonding, balance and structural-order, can be regarded as one key aspect of this dissertation.

The phenomenon of *representative perception* in systemic constellations is not only scientifically described in the chapters 4 and 5, which develop an entangled weak quantum theoretical notion of consciousness, that is more between us than in us, but also expands into phenomenology as the philosophical study of experience and consciousness to describe the Being of phenomena, such as conflicts (chapter 7). The discussion on causes of conflicts (chapter 6) will have had highlighted realist and idealist concepts beforehand. A general phenomenological notion of the nature of conflict will be elaborated, that conflict is always part of our human situation, can also be positive, is *per se* relational and shall not be understood ultimately as resolvable but as transformable in its quality, when getting closer to its Being through consciousness.

From this foundation different conflict transformation theories will be analysed in regards to what they have in common rather than what differentiates them (chapter 8 and 9). The main transformational theories and approaches analysed and compared to the systemic

⁴ As this dissertation in a narrow sense analyses political constellations however in a wider sense the majority of the elaborations apply for systemic constellations in general. Therefore, these terms are utilised interchangeably with the use of the notion of *political constellations* for insights more limited to systemic constellations in political environments and the use of the term *systemic constellations* for more general elaborations. Thereby also expressions will be used to emphasise the practical aspects during the conduct of constellations with the terms *systemic constellation work* respectively *political constellation work* or similar. Systemic constellation concepts are spelled without capital letters to simplify matters as it can also be found in political constellation publications (Mahr, 2004; 2010) as the nature of systemic constellations is in general a much applied one and therefore lower cases suggest themselves.

constellation approach will be *systemic conflict transformation* (Berghof Foundation), *transcend* (Galtung), *civilisational hexagon* (Senghaas) and *reflective peacebuilding* (Kroc Institute which is widely based on Lederach's concepts on *moral imagination* and *justpeace*).

This theoretical and methodological framework will be tested and applied in the empirical part (chapter 10) which is based on the questionnaires of the international research group iFPA (Internationales Forum Politische Aufstellungen) that are being quantitatively evaluated mainly as to which extent political constellations are able to transform conflicts successfully. Therefore, clients are asked at three different points of time (before, short after and more than six months after a political constellation has been carried out) about their expectations, insights and experiences of the conducted constellation. Special emphasis will thereby be put on analysing the different parts political constellations consist of in their transforming effect of consciousness.

In the research outlook (chapter 11) the future primary and secondary research opportunities are outlined, on the one hand within systemic constellation work and on the other hand within conflict transformation methodology. Preliminary conclusions and a resume will be drawn at the end of this thesis (chapter 12).

This structure was chosen because I believe that it is important to grasp first the still unconventional method of systemic constellations and our indeed phenomenal ability of representative perception including first natural scientific approximations explaining it. It will only be from chapter 8 onwards, that the academic framework of conflict transformation theories will be analysed to find a place systemic constellations, as part of a theory of systemic conflict transformation, thereby are occupying.

Especially on the background that there are yet very few scientific studies on systemic constellation work in general and about political constellations in particular this thesis strives to provide a theoretical and empirical contribution in promoting this upcoming method more into conflict transformation curricula.

2. Towards political constellations

*The question may not be whether a theory is
too crazy but whether it is crazy enough.*
Nils Bohr

How is it possible that somebody who is asked to be representing another person or entity in the setting of systemic constellations actually perceives similarly? As outlined in the quote of Nils Bohr, successor of Albert Einstein and Nobel Prize winner for his contributions essential to new science, also systemic constellations are regarded with similar adjectives as Bohr used in his famous claim. For conventional science it is out of discussion that people standing in a constellation space could representatively experience similar perceptions than the represented entities, which is essentially suggesting that we consist of more than five senses. But we do not have to look too far into unconventional scientific disciplines such as quantum physics, which is nowadays often called new physics (Rosado, 2003: 8), to find analogies that can be used to describe why representatives perceive similarly to the represented entity in systemic constellations. The difficulty emerging is that natural sciences and humanistic psychology have very few in common and their respective experts have therefore difficulty understanding each other (Chomsky and Foucault, 2006: 41-43). Indeed, smallest particle experiments and calculations have only very mediately to do with movements of souls and representative perception in systemic constellations or peace studies in general. However, the emerging analogies are highly enriching the respective disciplines in academia's call for interdisciplinarity and beyond.

The phenomenon of representative perception and its application in systemic constellations make the constellation experience for the client and the representatives a very direct and emotionally moving one. This ability to feel conflict transformation through oneself when being a representative and for oneself as a client has an immediateness other methods are widely lacking in their rational approaches. Often they argue to be applicable but in fact they are often not more than profound theoretical concepts with few application possibilities. The dilemma of conflicts being so culturally sensitive⁵ and therefore particular for many theorists,

⁵ The insight that conflicts are cultural sensitive and therefore always to be looked at individually is yet a relatively new conclusion in the discipline of conflict transformation. The deprecated approaches of conflict

is responsible that no manuals exist to cope with or transform them. But for what are unproven theoretical concepts of conflict transformation needed if they argue on meta levels academically, while in practice not being applied? This is one of the most fundamental requests of peace studies as formulated by Johann Galtung, the founding father of the discipline, which is today due to the reached complexity of the field probably ever more lacking. Applicability and practicability are often not sufficiently in the focus when scholarly trying to develop the discipline further. The most sustainable concepts emerge out of protracted conflict situations which the so called inventors as practitioners are developing creatively and intuitively along the way while being part of them (Lederach 2007: 25-36). Theories developed in the rather closed knowledge environments of *centrist*⁶ elite universities, which might be indeed innovative and creative, are thereby regarded as a luxury which does not promote their applicability as they are not system inherent (Lederach, 1995: 65; 2005). The question could be raised to which extent academia and its rational and theoretical approaches may even be counterproductive for working with conflicts, which are first of all highly emotional in their nature.

There might be some truth in this rhetorical question, however, on the other hand academia is able to research conflicts scientifically, and science yet allows for a wide range of methods of analysis, which is also an important part for transforming them. Nevertheless if we look at the *how* of transformational processes of people for people a less analytic but a more creative - serendipitous - approach seems to be leading to change people want and want to be, from within themselves and within their communities (Galtung, 2000: 27-32; Lederach, 2005: 39). The famous quote of Donald Horowitz on conflicts that: “A bloody phenomenon cannot be explained by a bloodless theory” (1985: 140) summarises such reservations succinctly.

resolution and conflict management, especially the *realpolitikal* ones, are mostly suggesting that conflicts can be solved by universal concepts and means.

⁶ “Centrist” in the context of this dissertation shall be circumscribed what colloquially is often termed Western. The term centrist is emphasising a world systemic approach in which the centres, mostly to be found in the North-Atlantic region, are dominating mostly through knowledge and power the peripheries. The resulting mutual dependency and bonding are forming the structural-order and historical imbalances in our capitalist world system (Wallerstein, 1995; 2006; 2007).

2.1 On science and being scientific

As this work dialogues constantly with new and alternative epistemological trends in science and academia, some clarifications and considerations on what might be regarded as *scientific* shall be provided, at this initial state, for a general better understanding of what will be called scientific and science in this dissertation. In specific contexts throughout this work, the general elaborations given in the following then will be described where necessary into more depth, as this preliminary discussion is able to do.

Mostly science has been divided into natural sciences and humanities. The latter is typically interchangeably used as social sciences. Natural sciences are researching *universal truths* that are inductively (Bacon) or deductively (Descartes) calculable and observable phenomena which are capable of being tested for its validity by other researchers working under the same conditions (Popper, 2002: 149). This is what orthodox, conventional, reductionist science suggests and what it takes to be scientific ever since Francis Bacon and René Descartes in the 17th century defined the margins of the discourse.⁷

In terms of social sciences, an organic, respectively a mechanistic dichotomy prevails. The former is called an Aristotelian approach of a living organism and reasons for theological ends. The latter Galilean, machine like, understanding leaves those concerns aside and is only trying to understand how the world functions. Since secularism is prevailing nowadays such a technological, rational and empirical understanding of the world is prevailing, in which humanities and culture have to be regarded separate from the machine of natural science. However, this Cartesian cut between essentially culture and technology is no longer vindicable. Knowledge structures emerge out of human relations, not also but in the first place.

Epistemology is the branch of philosophy concerned with the nature and scope of knowledge in general. When putting humanities in science, first we get to what we call social epistemology, as a fundamental orientation of creating knowledge for society and not for other reasons such as nihilist scientific progress or profit-maximation. Such social knowledge creation is suggested to be deepening the collective consciousness of social systems, as well as, the individual consciousnesses of its members and elicits positive societal transformations. What social epistemologists emphasise is that quests for truth are commonly influenced, by

⁷ The following elaboration of this subchapter has been highly inspired by Eloísa Nos Aldás (2003: 52-71) and therefore the citations will not be explicitly mentioned in the following as it shall be also referred to the references of her original work in this context.

institutional arrangements or what is often circumscribed with the scientific community. Epistemology is typically defined as the creation of knowledge or science in general, which are translations of the German *Wissenschaft* and *Erkenntnistheorie* coming from Austrian and German positivistic logics of the 1930s and 1940s (Dietrich, 2008: 16). If we look more closely into the concepts of *Wissen schaffen* and *Erkenntnis* those concepts have much to do with creating knowledge by insight and through cognition.

Central in this work will be the general notion of *insights* to knowledge, science, and being scientific, rather than the creation of absolute, closed truth. Science in this work shall be understood positively incomplete, as work in progress to which continuously new dimensions of *episteme* should be added. The understanding of insights is subject to interpretation and depends on different cognitions as parts of our consciousnesses. In order to interpret insights in general some form of cognition and consciousness is necessary. But how much of consciousness, or what form of cognition is necessary to gain valid enough insights for science is a critical meta-communicational-discourse, especially influenced by Ludwig Wittgenstein and Jürgen Habermas.

The scientific method of comprehension and interpretation was named *hermeneutics*. It is a circular method, because only by repetition we can increase insight (Martínez Guzmán, 2009: 211), which is therefore a *practise* of human relations as Hans-Georg Gadamer termed it which does something to our consciousness while interpreting or doing something at large. Hermeneutics suggest that interpretation is per se subjective and therefore argues essentially that science is human, a simple and almost *perverse* insight, much to the disregard of objective scientists as such. This rehumanisation of science by first Edmund Husserl, and later Émile Durkheim and Max Weber amongst others, is arguing to reflect that scientific research no matter how reductionist it might be is essentially initiated by us humans having feelings, empathy, compassion, intentions, and so forth attributing to intersubjectivity (Martínez Guzmán, 2009). Intersubjectivity comes in when we undergo acts of *empathy* which are always part of our human condition, or what is called in German *Geisteshaltung* (Dietrich, 2008: 16). Intersubjective experience is empathic experience; it occurs in the course of our conscious attribution of intentional acts to other subjects, in the course of which we put ourselves into the other ones' shoes (Martínez Guzmán, 2009: 194, 219).

For instance, even if the most abstract computer programmes are conducting certain actions, still the human mind is initiating them with the researchers having a certain desire for insight, power, prestige and the like which has not to do with science as such. Sützl describes

this human factor in being natural scientific as the essence of technology which is not technologic but philosophic (Sützl, 2004; Bolin, 2006: 189-206). More social researches such as HIV/Aids projects in Sub-Saharan Africa and the higher human factor in them of trying to help out of empathy, and the like notwithstanding. Even though Weber argued for social-science to be free of values (*wertfrei*) and to leave ethics to politics, he admitted an uncomfortable entanglement in the discipline which he suggested to come by with his methodological *antipositivism* when presenting sociology as a non-empirical field which should study our actions through resolutely (*wertfrei*) subjective means.

On Weber's notion also the critical theory of Frankfurt School is building up on in its general criticism on positivism from a social compromise point of view. Generally the idea may be circumscribed as reducing rationality to be able to grasp reality more because mere rationality reduces the notion of observation and objectivity. Genuine objectivity for this new proposal of science is in the social totality and not in unilateral reduction of scientific communities researching their methodologically constructed reality, the scientific margins of manoeuvre. Or as Benavides puts it that researching reality means to research the contemporary conceptual structures of scientific communities as *they* are defining them at the moment to explain the universe (1997: 52-54).

This newer understanding of intersubjective science in which discourse is dependent on the dynamics of mutual relatedness, of the subject *and* object of research, is the basis of systemic constellations. Also, quantum physics transdisciplinary describes in its concepts of *entanglement* and *complementarity* intersubjectivity in which the intentionality⁸ of the observer plays an ontic or phenomenological part, when the observed and the observing are entangling.

Only until relatively recently and essentially starting with Einstein's quantum physical insights and the upcoming post-modernism in the 1930s notions of objectivity and subjectivity are more and more questioned. Sometimes then the only *scientific* method left that fits into conventional methodology is to formulate the Popperian anti-thesis to prove one's hypothesis from calculating the complementary event and testing for falsification. Those mostly natural sciences, disregarding the universality of its rules are often called new science, quantum science, new age science, or the like. New sciences are thereby not going against conventional sciences. But typically they leave some loose ends in them when only being able to prove for example nonlocality *scientifically* but not being able to (yet) explain it scientifically. But what quantum physics suggest in its explanation is that the essence of

⁸ Intentionality particularly in consciousness studies plays a key role as consciousness is always intentional and can only under special conditions be *intentionless* (Mahr, 2009).

scientific disciplines is non-scientific but philosophic and therefore social. It is argued for example in quantum physics that nonlocality beyond the entangledness of photons as smallest quanta instantaneously influence another because of intentionality and some other special conditions applying (Atmanspacher, 2002; 2006). This phenomenological or ontic coming into Being⁹ is very worldly, metaphysically demystified and has to do with our simple being in the world of which we form part of, we influence and we are being influenced by.

This opening interdisciplinarity between natural science and humanities is more and more showing itself and might provide us in future with the highest epistemological insights. Or as Edward Wilson puts it more radically:

The greatest enterprise of the mind has always been and always will be the attempted linkage of the sciences and the humanities. The on-going fragmentation of knowledge and resulting chaos in philosophy are therefore not reflections of the real world but artefacts of scholarship (1999: 8).

Therefore the term scientific will be used rather critically in this dissertation as it refers to reductionist, Cartesian approaches and emphasis will be put on such an insufficient understanding throughout this work occasionally. Scientific in the context of this dissertation means an awareness of intersubjectivity in the conduct of research including its ethical implications. Thereby, a general complementarity between objective and subjective, natural science and humanities, intra- and interdisciplinarity is followed. One shall try to be objective in the subjectivity of research, understand natural science and humanities as one realm that is to be approached as inclusively as possible in terms of disciplinarity. In an understanding that knowledge is human, and comes from humans as we are living with our realities in nature the different methods and insights of natural and social sciences can be applied on a meta-theoretical level interchangeably, as Freund would argue. This resulting inter-, trans-, or unidisciplinarity is described by different scholars with the respective concepts (Wallerstein, 2006; 2007: 19) and will be used interchangeably throughout this work. The important common ground in the discipline discourse established is that in the order of inter-, trans- and unidisciplinarity the scientific overlaps are increasing, are acknowledged and are being integrated. Different from just accumulating knowledge in the disciplines the overlapping concepts suggest to different extents that knowledge is created when creating and exploring

⁹ Please note that this dissertation draws on the Heideggerian concept of *Dasein* and Being. It is therefore spelled with a capital, since Heidegger is regarding the analysis and investigation of Being as the most fundamental in philosophy if not in mankind, as it will be more in-depth explained in chapter 7. Our Being as a temporary provisional working definition can be described as poly-layered which we are only rudimentary consciously of. The main aspect of our Being, which is more between us than in us, is transcendent in its different elements. Thus we can only get closer to the being of our Being and the meaning of our Being.

such overlaps and that this synthesis is more (important) than the sum of its parts.¹⁰ This combination and sometimes merger is part of social creativity and human rather than technical invention in which the Galilean machine serves the society rather than alienated man the machine (Fromm, 1960).

Essentially, science slowly is admitting that we are really Being-in-the-world (Heidegger, 1995) and that the Galilean tradition of mathematical-experimental idealisation is making it for human sciences impossible to develop and is forgetting “the world of life” in which more real, in terms of genuine, relations between humans *are* (Martínez Guzmán, 2009). Thereby, the science of peace research itself follows a reconstructed normativity approach when distinguishing between positive and negative peaces and conflicts and forms of violence (Martínez Guzmán, 2009: 192-193). This idealist non-violent concept in its first and last means is normative in arguing that forms of violence are to be transformed through dialectically describing its relational dynamics and by eliciting more just systemic dynamics (Martínez Guzmán, 2009: 196-197). Systemic conflict transformation thereby is understood from a communitarian perspective of eliciting positive change of the people of a social system in which intentionality is consciousnessed rather than a universalist implementation of a concept of peace (Martínez Guzmán, 2009: 208-209).

This brief and incomplete elaboration of how science can be also understood should have highlighted conventional notions of science and a more critical intersubjective one, to which is in the following referred to. Science in this work is distinguished between new science (also named henceforth quantum science, unconventional science, and the like) and conventional positivistic science (also named henceforth orthodox science, mainstream science, and the like). New science for example integrates concepts in which the observer becomes part of the observed, and in general a dualistic positivism of facts existing independently of the observer are forming part of a complementary whole. The *is* and the *ought* of scientific research are to be merged in new science, for positive societal change as its bottom line, or what Mills called the “sociological imagination,” the concept that we simply cannot separate our lives from the forces of society (Rosado, 2008: 2078).

¹⁰ Or as Chomsky in his debate with Foucault 1971 already stated: “That does not mean that everything is ultimately going to fall within the domain of science. Personally I believe that many of the things we would like to understand, and maybe the things we would *most* like to understand, such as the nature of man, or the nature of a decent society, or lots of other things, might really fall outside the scope of possible human science” (28).

What Immanuel Wallerstein for instance disregards is that knowledge is created mostly in centrist universities and societies at large under the veil of universalism. But knowledge and the rules of what is defined as scientific are defined by the rulers and interveners. Scientific universalism became the unquestionably strongest form of European universalism, virtually uncontested implanting certainty as truth (2006: 51). This unilateral universalism makes Wallerstein very critical, when for the conclusion of this debate he states in his call for a more universal universalism which is essentially anti-occidentalism (2006):

To be against scientism is not to be against science. To be against the concept of timeless structures does not mean that (time bound) structures do not exist. To feel that the current organization of the disciplines is an obstacle to overcome does not mean that there does not exist collectively arrived-at knowledge (however provisional or heuristic) (2007: 21).

2.2 The pillars of transcendence

Political constellations offer one possibility to include the request of transforming conflicts less rationally by using also the less-conscious¹¹ resources that are inherently available in conflict systems to initiate positive change. Those chances, to change conflict systems are showing itself in a political constellation very concretely and can be initiated. This is why it will be subsequently argued that political constellations are a transcendental method in offering and initiating concrete actions to transform conflicts. Political constellations, as it will be analyzed closer in the subsequent chapters are going beyond the dilemma of cultural uniqueness of conflicts because this method is using diversity as an opportunity within a framework that is simultaneously including different conflict levels. This transcendental nature of systemic constellations in general is based on four pillars: translocality, transtemporality, transrationality, and transpersonality (Mahr, 2008a: 10).

Transcendence might be colloquially circumscribed with beyondism describing the inclusion of concepts but not a limitation to them and can be defined in one of its most basic definitions as *a proposition which may be true even though it cannot be known to be true* (Young, 2008). This basic definition particularly applies with being scientific and empirical in new science and systemic constellations. The pillars of systemic constellations therefore should be regarded as a conflict analysis and transformation method that includes space, time,

¹¹ As levels of consciousness shall be understood horizontally the conscious-conscious, the subconscious, the preconscious as well as the unconscious, as it will be more extensively elaborated in chapter 5.

rationality and identity¹² and goes beyond these conventional determinants of conflict and the human Being at large.

As a first pillar *translocality* can be defined, which describes that different spaces and localities that can be geographically far away are instantaneously connected. Quantum physics describes these phenomena also with *nonlocality*, when systems are changed in one place and at the same time in elements of the same system in other distant places similar changes occur. This yet indescribable phenomenon of nonlocality when the intentional change of one element in a laboratory is also changing the nature of the similar reference element that can be far away is in Quantum Physics also circumscribed with an *action at a distance*. This form of *entanglement* is one possibility of analogously describing changes of conflict systems when constellating them intentionally, so to speak, in the constellation laboratory, and *in real time* changes similarly occur to members of the conflict system. Those system members can be far away and may have no knowledge of the conducted constellation. Einstein, Podolsky and Rosen described in their paradox that some hidden variable must be applying that is entangling different realms. They, at that time, could not agree that this “spooky action at a distance” (Einstein and others, 1935: 777-780) might be coming into Being exactly through first the intentionality and second the intervention of the researcher which emerges a context leading to a correlated outcome (Rosado, 2008: 2086). This also highly ethical finding, that the observer becomes part of the observed system and that it matters how our intentionality towards the contemplated system is, which also depends if the context is one of wholeness (Rosado, 2008: 2086), highlight what systemic constellations make use of and are uttered in the representative perceptions of representatives in the constellation space.

Transtemporality in this nonlocal context plays a key role as systems are holistic in their nature and therefore, cannot independently be changed without influencing the rest of the system. Similar to an artistic mobile the balance of a system is affected as soon as its single elements are changed. This immediateness is one aspect of temporality within the phenomenon of nonlocality. The other aspect is the entangledness of our Being in time. We do not only exist in the presence and in now-time (*Jetztzeit*).

The way we are, which includes our conflicts is largely shaped by our, and even more our ancestors’ past. Socialisation and culture, formed over long periods of time, are highly influencing our present values and the values of future generations, without us individually

¹² As understood in its broadest sense of providing “a subjective and persistence sense of sameness” and “that the individual could not be understood apart from a psychosocial and historical context” (Volkan, 2006: 14).

having much influence on culture or values of societies as such. The way we are socialised might be culturally different. However, the theory of systemic constellation suggests, as many other theories, that our humaneness is cross-culturally more similar than dissimilar and follows archaic archetypes that might apply differently in diverse cultures. Nevertheless they do somehow apply. Those cultural overlaps which seem to account for the majority of our Being are based on our bonding, balance and structural-order to social systems. Particularly the bonding archetype to our family system or community for example is a *pregiven*. We as individuals can agree or disagree with, but over the effect we have no influence. As soon as there *is* life, there *are* social systems to which we are bonded to by nature (Mahr, 1996).

Even if we decided to deny our father or mother for example we have no influence on the fact that biologically and psychologically we are bonded to them. Therefore, we seem not to have a possibility to influence the *nature* of our *per se* relations to, for instance, our family system which are strongly influencing our Being, including our mental health. However, we can have an influence on its depth psychological *quality* which is on the surface responsible for symptom like conflicts amongst, for example, family members. Therefore, social systems always strive for a certain balance which might be a negative or more positive one (Klußmann and others, 2010: 50). Negative or colloquially often called *imbalanced* are relationships in which for example ancestors' guilt is passed on to later system members such as genocidal guilt of perpetrators and victims. In systemic constellations which metaphorically might be described as a *quantum-social transformation laboratory* such negative entanglements to one's system members can be acknowledged and a better order can unfold in terms of a systemic structure that allows to experience one's negatively balanced bonding to system members and to transform such energetically¹³ rich bondings into more positive supporting ones.

This transtemporal entanglement of social systems and its former, current and future members is an important source for conflict transformation when different time horizons can be held, experienced and transformed in systemic constellations. This densified *timeliness*¹⁴ in systemic constellations allows for the presencing of the past in the future so that a systemic future can already show itself from the unfoldings and insights in constellations or what Albrecht Mahr is describing with the coming into Being of future which is already manifesting itself (*Zukunft die sich schon manifestiert*). This future enabling, and therefore maybe also called unconscious-preconsciousness, for Freud for example was easier showing

¹³ For a detailed elaboration on the mystical importance of energetic transrational peaces see Dietrich (2008: 29-93).

¹⁴ Or what Ricoeur calls *dechronolised* time in his struggle against the linear conception of time (1990: 30).

itself because of a more latent nature, than the unconscious-unconscious as such, or what Ricoeur describes also as “pre-perception” of this which enables us to “fore-tell” (*vor-erzählen*) (1990: 11).

Thereby, systemic constellations have nothing mysterious in their nature or to do with crystal ball gazing, but through coherent presence and past future is unfolding in a more transparent and in constellations visible way in a *gestalt* which is in terms of temporality much more integrative and correlated than rationality with its timely independent realms is suggesting.

Transrationality as the third pillar of systemic constellation theory is describing the possibility and need to perceive conflict with all our senses rather than analysing conflicts in a written, academic way only. The approach of apperception when representatively perceiving conflicts in systemic constellations with all our senses is applying such calls for transrationality (Lederach, 2005: 108-109; Dietrich, 2006a; 2008: 319-404) when exploring transformational potentials in conflict systems more intuitively than cognitively, beyond a post-modern questioning of them. According to Wolfgang Dietrich transrationality has a liberating effect in a largely post-modern sensing world which is not assertive in itself but simply inviting us to be perceived to enrich our horizons (2008: 27).

Systemic constellation as a method itself has no target *a priori* but is enabling different relational forces to show itself through relational-phenomenological reduction by representative perception in which judgment is suspended as its most important element. Transrational in a systemic way is the pure presencing of a representative as a resonance body to perceive rationally¹⁵ uninfluenced, and therefore as direct and dense as possible, energetic relational dynamics as they unfold in given systems. Thereby, the daring not to know and the delaying of judgment are key parts in positively forgetting what we rationally know and hence think what is right or wrong.

Not only can the method of systemic constellation henceforth be regarded as transrational, but also the insights and transformation for the client. As the prefix of *formation* is already indicating, the psychosocial formation of a client can be positively influenced in a *transformative* way. Transformation is elicited by first externalizing the transrational *inner picture* of a client about a conflict into a constellation, by apperceiving it more fully and positively changing this externalized picture in a constellation with the purpose to

¹⁵ Rational in the context of this thesis shall refer to a reductionist approach of taking things consisting of matter apart in order to describe their nature.

reinternalise it as a source of positive change for one's own Being, as a Being in social systems.

The *transpersonal* aspect in the systemic understanding of constellations describes a holistic understanding of our Being. One main characteristic of constellations when being applied in conflict fields is a deeper understanding of our consciousnesses¹⁶. Thereby, the pre-, sub-, and unconscious parts of relations and the being of conflict entities can be made more visible and make the client perceive them beyond rationality.

One example of the overriding power of consciousness is for example the *nocebo* effect, which is placebo's evil twin. In this dynamic, the patient receives no health benefit even from an efficacious medicine due to the negative projection or intentionality that *it won't work*. When one presumes the worst, that is what one usually gets – is a proverb explaining these dynamics colloquially as science also does (Rosado, 2008: 2089). This illustrates briefly the enormous power our consciousness can have also negatively and how it underpins and connects the whole in ways that are mostly yet to be discovered. Consciousness seems to be the most underlying of societies, of our Being, and is fundamental for any kind of social transformation processes including conflict transformation.

Consciousness thereby, as with any concept in a holistic or systemic understanding, has to be understood both as individual consciousness, which however is more between us than in us, and social consciousness which also might be called systemic consciousness. Both consciousness notions cannot be regarded separately as they mutually depend another. In analogy to quantum physics and morphic fields this rather unconventional concept of extended consciousness and mind is suggesting that *we are more between us than in us* and at the same time claims to have the biggest leverage for transforming conflicts. Examples for consciousness in systemic constellations are the possibility to change perspectives and look through the eyes of the putatively bad or to generally stay unbiased as a representative when *only* apperceiving relational dynamics. Important when coming to terms with holistic notions of personality is the distinction between consciousness and conscience. Consciousness refers to a broader concept addressing what influences and forms our Being, including our individual as well as collective conscience. Consciousness studies go beyond only sensory ideas and qualities of perception but integrate complex representations of time, space, cause,

¹⁶ As a provisional working definition consciousness can be defined as: the main part of our Being consisting of pre-, sub- and unconscious levels as well as consciously conscious ones. Processes of consciousness enable us to perceive what our consciousnesses consist of, how they are influenced and how they can be positively changed to find a more positively balanced bonding to them. Conscience thereby is only part of consciousness and acts as a balancing organ in the consciousness gestalt and is highly normative in its nature.

body, self, world and the organized structure of lived reality in all its conceptual and nonconceptual forms (Gulick van, 2004). Maybe in short we can argue that consciousness is what our transcendental Being is mainly consisting of. Conscience thereby is only a small however important aspect of consciousness. With our individual conscience, which we are aware of by perceiving it as good or bad, we cannot judge about good or bad as such but only about the degree we fulfil the values – the conscience – in regard to *our* group (Mahr, 2003: 17). Therefore, the collective conscience may *only* be considered the moral entity of our individual and collective consciousness.

What for example the theory of morphic fields argues for, is that we share a possibility and probably a natural given of being transpersonally connected by perception fields. These context-fields of our minds and consciousness which are outside of our immediate rational Being we can tune into so that we resonate with members of the same or similar social systems and these fields enlarge our possibilities from an individual to a more collective form of intelligence. Essential in transpersonal methods is the insight that contexts (relationships) are more underlying systems than content (values, issues, etc.) and that therefore relationality forms consciousness. It is the nature and quality of our relationships which determine which values we have that make us desire things in so called reality (Lederach, 2005: 76).

Evidence of such a more *transpersonal context-gestalt of our Being*¹⁷ are for example the empirical findings of telepathy experiments in which related persons are able to connect across space and time (see chapter 4), or nonlocally in quantum physic terminology, showing the simultaneity of reactions in systemic holons.

However, this empirical evidence of conventional science is probably only the footprint of a much bigger gestalt of contextual potentiality which might reflect also the ratio rational science is able to describe our Being-in-the-world and the world at large. If we can agree with, or at least include in our sociological contexts, quantum physics' newer insights that matter is not composed of matter but of relationality and its potentiality to materialize, then the nature of reality (from Latin *res* = thing) expands into more integrative notions that go far beyond the understanding of *now* and *objects*. Such integrative relationship based approaches will be described in the concepts of *the presence of the past in the future* or *the past in the presence of the future* or essentially any combination of these three terms¹⁸ expressing their entangled non-hierarchical timeliness.

¹⁷ For a more extensive historical and cultural elaboration on transpersonality and families of peaces see Dietrich (2008: 350-392).

¹⁸ Or what Ricoeur has termed the *threefold present* (1990: 8) based on Augustine's inestimable discovery of reducing the extension of time to the distention of the soul (Ricoeur, 1990: 21) towards eternity, in which there is neither past nor future, but determines both past and future time (Ricoeur, 1990: 30).

As we can see from these first elaborations on transcendence¹⁹, on which systemic constellations are based on, and that cannot be regarded individually or as stand alone, but that they are transcendental in their nature as well. Thus the four transcendental pillars are based on a phenomenological basis enabling systemic conflict transformation (SCT) in constellations as figure 1 illustrates.

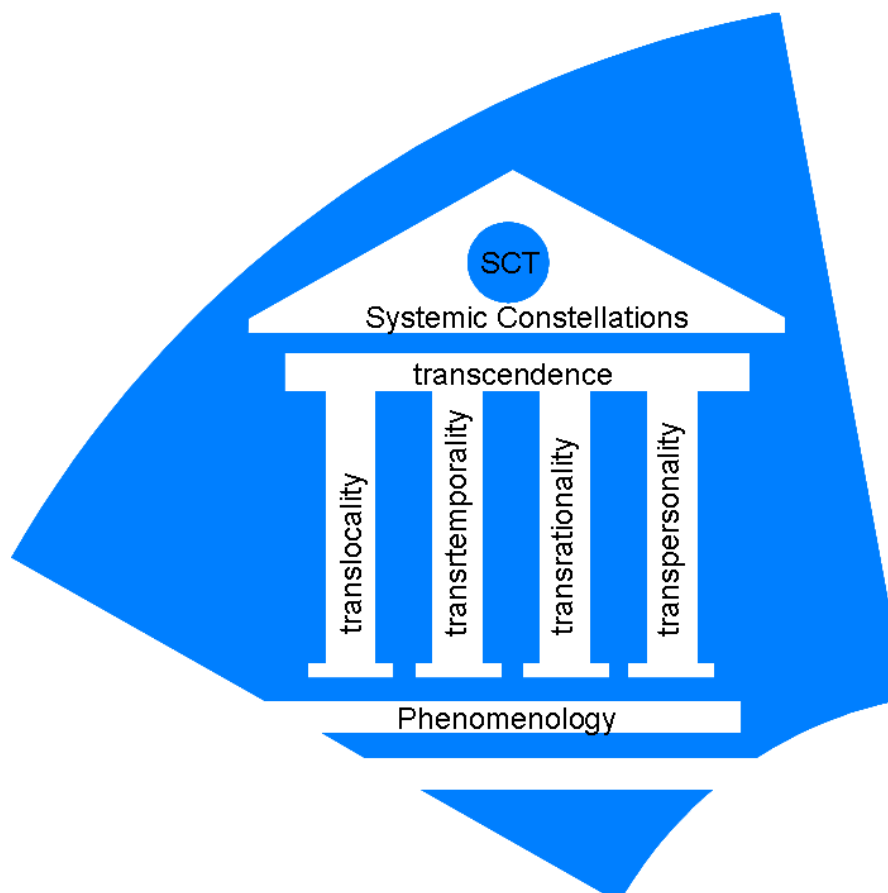


Figure 1: Elements of systemic conflict transformation by constellations.

Phenomenology is the foundation of transcendence because it addresses, according to Heidegger (1995), the most fundamental question of human existence; the question of the meaning of the being. Our being consists of a multitude of psychosocial phenomena such as love, happiness, trust, conflict etc. to which we can *only* get closer to by the use of phenomenology as the science describing phenomena. A phenomenological approach regards phenomena, in our case social phenomena, as being ubiquitously timely, as Being in all entangled timely realms. Being can be described as a permanence and due to its *per se* human

¹⁹ Generally spoken transcendence is, same as it describes, also in itself a highly overlapping concept and its elements in regard to systemic constellations are very integrative what makes it difficult to describe them separately. Therefore in the course of the next chapters the now only briefly described pillars of transcendence will be elaborated on much more extensively.

nature we can only get closer to its meaning and the Being of our being. Phenomena are not absolute, ultimate or universal and this in turn suggests that we cannot get by any means to their pure nature. Any social phenomenon is a multilayered concept to which by the use of phenomenological methods we can get closer to, and are able to consciousness²⁰ more the nature of them. Thereby, the means are to be regarded as ends when being able to explore more the meaning of our Being, and therefore the Being of our being and its derivatives. Conflicts are psychosocial phenomena and by the method of systemic constellation can be transformed positively through their deeper consciousness in a phenomenological framework that colloquially can be expressed as *the journey being the reward*.

Phenomenology in its application of transcendental methods to come closer to the Being of phenomena opens new insights for their analysis, experience through consciousness, and transformation. Rationality and modernism tend to alienate us from our Being and offer comparatively few possibilities in their methodological framework to approach phenomena which are not rational in their nature. Social phenomena, and particularly conflicts, can and should only to a minor extent be analysed by conventional rational science, because they are highly emotional in their Being. Particularly, in contemporary centrist societies phenomenological and transcendental methods to come closer to the meaning of, and our Being in general, seem to be an enriching contribution. Heidegger's claim of systemically inherent energies of phenomena and their elicitive utilization have high implications for systemic conflict transformation by political constellations when he states: "To let that which shows itself be seen from itself in the very way in which it shows itself from itself" (1995: 58) as part of the "phenomenological conception of phenomenon what one has in mind as *that which shows itself is the Being of entities, its meaning, its modifications and derivatives*" (Heidegger, 1995: 60).²¹ Generally, for phenomenologists it is first important to study the structure of consciousness, as experienced from a first-person point of view, of *Being-in*, for instance a constellation as *me*. This necessity of actually *experiencing consciousness* as the most fundamental principle of phenomenology (Woodruff Smith, 2008) is why systemic constellation work is called a

²⁰ To consciousness herein should be understood as a verb representing the conflict transformation process in systemic constellations, which makes the client and through nonlocality also to some extent the related system members become more conscious on particularly the less conscious levels of our Being. Consciousation refers to our Being more integrally which includes the awareness of what influences our conscience, perception and intentionality to enable us to resonate more with all levels of our consciousness. This process of consciousness will be elaborated on more extensively throughout this entire dissertation.

²¹ Or in German: "*Der phänomenologische Begriff von Phänomenen meint als das Sichzeigende das Sein des Seienden sein Sinn, seine Modifikationen und Derivate*" (Heidegger, 1953: 35) which one might also translate equally complete as "The phenomenological concept of phenomena means as the showing itself the sense of the meaning of the being, its modifications and derivatives." This translation of the author is more literal and less object based and may help to illustrate the Being of phenomena more easily.

phenomenological method. Phenomenology suggests to first experience our Being (*Dasein*) which contains mainly of consciousness which is from our *innerworldlyness per se* social systemic. Only then the analysis of *why* and *how* of our Being can be addressed correctly for phenomenologists.

The nature of systemic constellations is for the client to deepen a relational understanding and to be more conscious of conflicts one is part of. This radical relational orientation derives from common sense that conflict is always human, it is part of our Being. Radical in a systemic context shall not be understood in an exclusivist way, but as radically inclusivist, when phenomenologically integrating more aspects of our Being, including our conflicts that are *per se* relational. Conflicts only seemingly have to do with issues and resources but underlying those claims of *I want this* of one party and *I want this (too)* of mutually incompatible or excluding things are desires and needs of people. The analysis of why different parties are thinking in the way they do and therefore have their convictions and needs are more profound, rather than remaining on the symptoms level of objects when analysing conflicts rationally. Relational conflict analysis makes us consciousness our human structures that are influencing our Being when determining the human context (relations) which then is filled with content (values, needs etc.). A newer insight of *post-positivist* science acknowledging that the form of research has (the highest) effect on the content and shall therefore be in focus (Dietrich, 2008: 20).

As systemic constellation theory is suggesting the quality and nature of our relationships follows to a large extent the three archetypes of bonding, balance and structural-order. Phenomenological insights into our relationships and above all coming closer to the nature of our Being offers consciousness, for example with the method of systemic constellations, in which our relational contexts can sink deeper into our consciousness, the foundation for conflict transformation.

The concrete (trans-)formation and at the same time positive change of the quality of our relational contexts, without changing their nature, is done in systemic constellations by acknowledging and appreciating our bonding to social systems as a source of strength when finding a positive systemic balance and structural-order. Distancing from ancestors' guilt so that the past can be more positively balanced and a source of ancestral strength for the future, is for example often a key element in constellations.

Thereby, political constellations do not claim to be able to solve the conflicts of worldwide, but they provide one possibility of how conflicts for persons representing an

engaged entity in political fields can be better understood and changed. Important elements of conflicts and their transformation are often not realized unless a political constellation is unfolding the less-conscious relational dynamics of conflicting entities. Conflict systems of the client, a person active in political environments, conducting a political constellation can be externalized by constellations and positive processes of change can be identified and initiated. The longing to a political system is perceived stronger the more a citizen is engaged in it and also to some extent which rank she has in it.

Therefore the bonding to a political party can be expected to be higher from an intrinsically committed leader than from an innerly noticed worker at the basis. In regard to political constellations clients are persons with a strong longing to a political system because of a higher expected resonance to the political system. Important at this point is to emphasise however that the intensity of longing to a political system is the indicator for political constellations which is independent of hierarchies. The experience of the iFPA shows that political constellations are at the same time a valuable method to understand conflicts more holistic both for grassroots activists and for members of parliaments. The indicator is commitment rather than rank.

The internalization of the constellation insights is able to bring about a long lasting transformation process. How a systemic constellation with a political focus is taking place will be discussed in the following after providing a common understanding of the systems approach on which also the theory of constellation work is based on.

As one can easily conclude from these preliminary transcendental pillars of systemic constellations they follow an idealist²² train of thought from a political science perspective in their fundamental relational orientation. A Kantian idealism holds that a social system should make its internal political philosophy the goal of its foreign policy and should therefore be an ends in itself and not a means to an end. Conflicts in social systems can be consciousised and transformed so that one's own Being can become more grounded and coherent so that conflicts with other social systems or other members of one's own social system can be engaged in with less negative entanglement. Connectedness is one of our most human natures and given the idealistic assumption that it is tendentially more positive and potentially more peace transforming. And it is therefore claimed that the focus should be kept on our bonding to systems.

²² As for example the Merriam-Webster dictionary defines idealism firstly 1796 as: "a theory that ultimate reality lies in a realm transcending phenomena."

2.3 The systemic approach

Systemic constellations as their name already suggests are based on systems theory. The most fundamental characteristic of a system, no matter which one, is that it is *a priori* of a holistic nature. As obvious and simple this attribute appears, often we think to be able to exclude certain parts of systems without bringing it into a negative balance.²³ In conflict systems we tend to try through for example dehumanization to put a distance between *us*, the good ones, and *them*, the bad guys. By creating such dichotomies by the members of social systems we are trying to exclude the other from our ethnic group, community, nation, and system at large. However the other very often is part of our Being, of what shapes our identity. In protracted conflicts lasting for decades the *others* very often are to a big extent shaping who we are. This entangledness of the *me in you* and the *you in me* is more than a mere linkage of independently connected entities. Quantum physics, morphic fields and also systems theory all suggest a notion that the other is part of me, part of my Being, and that I am part of the other or what peace researchers describe more sociologically with connected identities (Volkan, 2006: 24, Kaller-Dietrich, 2007: 3-4). Such shared identity then makes us humans act similarly according to our collective conscience.

There seems to be principles or archetypes in systems that are inherent in them and independent of conditions like time, space or matter. The Cambridge Dictionary of Philosophy (1999) for instance defines systems theory as:

The transdisciplinary study of the abstract organization of phenomena, independent of their substance, type, or spatial or temporal scale of existence. It investigates both the principles common to all complex entities, and the (usually mathematical) models which can be used to describe them.

A principle common to entities is their nature of relatedness as being part of a system. Physics already tell us with its molecular models that you can look at one element however you have to consider which bonding it has or is keen to coalesce with other elements and to other molecules, in forming a given system like water or air that one may want to analyze. It appears not very effective to look at one element of a system without considering how it is connected to the other elements of a given system. Elements are never independent as such, but are parts of different systems. A system always is a complex combination of elements that stand in a certain relation with each other. That is why a system *is*. It might be tense, different

²³ Systemic constellation literature speaks of imbalance (Hellinger, 1999a; Booth Cohen, 2006) in systems however more precisely we should speak of negative and positive balances because of the holistic nature of systems when nonlocally balancing *imbalances* out as negative balances as also quantum physics suggests in chapter 5.

elements might be contradicting each other, or a system might be torn apart or even destroyed. But a system is always - whole. No elements of a system can be excluded even if we try many times to do so in human relationships. Those most basic insights of natural sciences are applied in social sciences as well as for example in *international relations*,²⁴ the political discipline in which the *inter-relations* of different states are looked at. Or in “world systems theory” (Wallerstein, 1974; 2007) in which systemic dependences of historical capitalism are analyzed to explain why certain states and regions developed as centres while others remain peripheries or only develop into semi-peripheries and not into centres and under which historically such positions reorganised according to economic strength and political hegemony (e.g. BRIC-states).

Those exploited peripheries, on which the centres are at the same time dependent on, form a systemic negative balance in the world system that might be subject to conflictual changes. In general many natural sciences are starting to more intensely reflect about wider systemic implications of their meta-theoretical findings and different interdisciplinary fields are emerging such as “quantum philosophy” (Atmanspacher, 2000) or the formulation of a weak quantum theory that can be explicitly applied to psychosocial phenomena including representative perception in systemic constellations (Atmanspacher and others, 2002: 399-403). A similar movement has also set in from humanities towards natural sciences when for example including quantum physics (Rosado, 2008) or biology (Sheldrake, 1987a; 1987b; 1988) in sociology.

The systemic in constellations

In conflict research and systemic constellations, one of the vital reasons for deep rooted conflicts are asymmetrical relations between centres and peripheries on the largest sociological scale when some few centres are trying to exclude or take advantage of the many peripheries. Similar conclusions can be drawn for our human relationships. If for instance a father raped his daughter and is therefore excluded from the family system, there is a high chance that for example the daughter’s children will suffer later on from some kind of psychological disorder that can be related to the former incident in the family history (Hellinger, 1995a). Rationally, we could say that this is impossible if there was no direct contact between the father and the grandchild because maybe they never met in their lives,

²⁴ Which by some scholars are studied explicitly from a psychoanalytic angle and what is then also termed a psychopolitical or psychosocial perspective on politics (Volkan, 2006: 13, 23; Emerson, 2001).

however, the ancestor's guilt is passed on to descending generations, as one of the most fundamental truths in systemic constellations.

Empirical long term studies show that descendants often suffer from depression or bulimia without even knowing anything about their family history (Ancelin Schützenberger, 1998).²⁵ It appears that ancestor's fate is *re-membered*, kept present in the system by other members, in the very meaning of the word by later members of a system. To our common sense such a transgenerational traumatisation²⁶ seems logic when we allow ourselves to imagine that the mother was traumatised by the father and therefore behaves and transmits certain energetic dynamics in her education to her child even without ever sharing her sufferings. What Schützenberger and also systemic constellation practice argue furthermore is that traumata can be transmitted over several generations by such transmittance patterns so that the second or third generations can suffer from negative entanglements in their Being. Once a system is in negative balance a systemic balance is coming into Being by the *re-membering* of a later system member or group with the *re-integration* of the excluded or disadvantaged ones. This identification complies with a systemic constrain of redirecting and repeating historical happenings. In those trials excluded system elements are reintegrated in an attempt of leveraging them to their right of membership (Weber, 1999: 153). Negative balance can be passed on from one generation to another over long periods of time and excluded system elements are reintegrated and relived time and again. This reviving of old conflicts our ancestors were already carrying out with previous system members is from a systemic perspective repeated as long as the system is not coming into a more positive balance.

Additional transcendental evidence for such phenomena provide morphic fields with the aspects of habitualisation and morphic resonance in this respect as it will be described in chapter 4. However, for mainstream science such transgenerational identification without genetic transmission seems to be impossible since it does not comply with neither the Lamarckian genetics which suggest that habitual characteristics are bequeathed genetically, nor to the Mendelian genetics in which habitual attributes cannot be inherited at all.

²⁵ Case studies and empirical research with the method of family constellations has also been carried out supporting such researches as the one carried out by Ancelin Schützenberger (Hellinger, 1995; Mahr, 1996; Höppner, 2001; Schlötter, 2005).

²⁶ Trauma occurs in general when an external event or an accumulation of a series of events crowd and burden an individual's mind. In effect, the quantity of stimulus encountered is too great to be dealt with or assimilated in usual ways. During such trauma(ta), the individual's mind is either flooded with intense anxiety; or just the opposite occurs, and the person senses the mind as paralysed (Volkan, 2006: 49).

Similar conclusions can be drawn for conflict contexts. German or Jewish identity is coined until today by the effects of the holocaust. Traumata and guilt are passed on to next generations because common history, how ever painful, relates us. Only by justifying that: *Why should I feel guilty of what the others did* we can observe that an entanglement came into Being, though undesired. However entanglement does not mean blind faith or destiny as there is also no need to be the slave of the past. When relationships come into a more positive balance creative connectedness due to a positive influence of the past is possible (Lederach, 2005: 39).

The relatedness of elements seems to be a fact for any kind of system including chemical, physical, organizational, family or political ones. And there seem to be certain archetypes that systems tend to follow over long periods of time. In systemic constellations those archetypes are *bonding*, *balance* and *structural-order* which will be described below and are unveiling themselves more graspable in certain systemic settings such as constellation work and they can at the same time be changed for a more positive balance in systems. Such dynamics of imbalanced relationships also occur within political systems which are very often not depicted holistically. Conflict resolution is often approached dichotomously of *us* being the good ones and *them* being the bad ones that have to agree on our good intentions of coming to solve what they need. Many times it is not understood that with our *us vs. them* approach we are not able to capture a conflict holistically enough. It will not be argued that identity as such is negative for conflict transformation, all the contrary, a strong identity is needed for people living in conflict to remain sane but it is important to keep it inclusive and grounded for conflict parties to understand each others Being and values for analyzing the *relationship* the conflict parties have. Conflict parties necessarily are related to each other, if they were not, there would not be conflict. Conflict *per se* needs humans interacting with each other. The recommendation - especially from a *realpolitikal* perspective – stands in contrast when arguing that countries of different civilisations should interact as few as possible to keep them from fighting each other (Huntington, 1993, 1996). Since we do live in worldly systems, the same planet, it can be argued that there will and should always be interaction between us humans so that we should ask ourselves how we can improve and learn from human interaction in a cosmopolitan way rather than limiting it.

With a systemic approach deeper insights into the relational dynamics of conflicts (Lederach and Maiese, 2003; 2005: 40) are more perceivable than with conventional methods of conflict transformation. Therefore a special focus in this work will be kept on the systemic nature of conflicts and the relations of its entities with each other, the fundamental

understanding of political constellations. The centrality of relationship accrues special meaning, for it is both the context in which cycles of violence happen and the generative energy from which transcendence of those same cycles bursts forth. The capacity of individuals and communities to imagine themselves in a web of interdependent relationships even with their enemies can be fostered with Political constellations – or what John Paul Lederach calls the “moral imagination” (2005: 34). An important discipline that emerges from the centrality of relationship is found in an act of simple humility and self-recognition. Clients of political constellations do not just take notice of the web of relationships their conflicts contain of. They situate and recognize themselves as part of the pattern. Patterns of violence are never superseded without acts that have a confessional quality at their base. Spontaneous insights emerge from political constellations that say in the simplest of terms: *I am part of this pattern. My choices and behaviours affect it.* With those simple insights of personal responsibility and acknowledgment of relational mutuality an understanding is deepened that ultimately the quality of our life is dependent on the quality of life of others. Our understanding recognizes that the well-being of our grandchildren is directly tied to the well-being of our enemy’s grandchildren (Lederach, 2005: 35).

Political constellations as a method of conflict transformation derive from the fact that conflicts have to do with the human situation. A state or an ethnic group as an entity cannot be in conflict – *it is always the people that form an entity who have conflicts with each other and more precisely their relations to one another* that account for the issues bubbling up on the surface. Political constellations are able to create and initiate openness in conflict parties for the reconciliation of conflict elements by expressing their relational interconnectedness to each other and to identify transformation potentials which are based on bonding, balance and structural-order.

Systemic constellation work is based on phenomenological psychology (Brentano, 1995; Husserl, 1985; Heidegger, 1995) in which participants gain access to information of the described system by representative perception. Phenomenology as the discipline in philosophy that tries to *explain the meaning of Being in studying structure, experience and consciousness* will be outlined in the notion of conflict in chapter 6. The ability of each human to perceive representatively in constellations, where feelings and emotions²⁷ of people

²⁷ Important in systemic constellations is the differentiation between emotion and feeling when analysing representative perception. While for emotions cognitively an activity in the form of judgements, evaluations, or thoughts is necessary in order to occur as a *reaction pattern* to engage with the world (from latin *emovere* which in this context could be translated into outmovement), feelings can be regarded as a more natural form of perception having *fewer* intentionality and are more mental and a self contained phenomenal experience

representing another person or entity are surprisingly similar, is the basis of systemic constellation work. Our natural talent to perceive representatively, in which we can experience perceptions as a representative of an entity, similar to the represented one is the phenomenon systemic constellation work is utilizing. Sensuous perception as it is used in systemic constellations is a capacity to use and keep open a fuller awareness of that which surrounds us by use of our complete faculties (Lederach, 2005: 107). As such representative perception as well as sensuous perception represent an ontological affirmation, for it inquires into the nature of Being. Sensuous perception intersects with the world via all of the means we are humanly capable of experiencing to transcend in their wholeness and combination the sum of their parts beyond rationality (Lederach, 2005: 108).

Why should we just think and speak about conflict, development, anything? If we picture, feel, smell or sense phenomena we simply perceive more, we apperceive. We don't believe very often in what common sense is telling us if we *smell something* or the fact that we think in pictures, but try to communicate only with spoken and written words. Our memory does not recall strongly words explaining a situation, but the framed context in which communication has occurred and by which means it has been uttered (Lakoff and Johnson, 1980; Lakoff, 2004). The more communication emerges of frames familiar to us the more expressive and emotionally touching it is.

Lederach claims in his latest publications to include and go beyond the world of words to express yourself particularly in terms of conflict transformation (2005: 108-109) when he argues that unilateral dependence on one faculty of perception creates narrowness and weakness (2005: 110). With our ability of representative perception that includes and goes beyond our faculties, especially relational dynamics with other elements of a system can be illustrated to find a more positive balance on the basis of transgenerational bonding of system elements and their structure. The inclusion of the excluded or not conscious elements that are very often not defined in the beginning of a conducted constellation allow a more holistic perspective on conflicts. Those elements which are showing themselves during a constellation can offer high transformational potential and are allowing to analyse and depict conflicts more entire, as a system. The phenomenon of representative perception used to constellate conflicts as systems is enabling such holistic transformational analyses.

according to for instance the American Psychology Association dictionary of psychology. Therefore, a conceptional notion of feelings, rather than emotions, describe more our sensations through (representative) perception. The word is also used to describe any experienced sensation. In psychology the word is usually reserved for the conscious subjective experience. In this context it is important to distinguish and yet integrate in systemic constellations on consciously feeling another (emotions) *and* oneself (feelings) in a representation without the intentionality of role playing.

2.4 Synthesis

After the outline of the notion of transcendence in systemic constellations the academic question raised in this thesis how this new phenomenological method of conflict transformation is related to other more conventional methodologies of conflict transformation and how these theories can be combined with each other will be discussed in the following. Particularly the phenomenological experiencing of transcendence in systemic constellations from a first person perspective is one key insight systemic constellations can provide to the conflict transformation discourse. Where other methods arrive at transcendence more by rational chance or in the better case serendipity (Lederach, 2005) systemic constellations are focusing and eliciting transcendence in transformation processes as their main purpose. They can be understood as a method that is first of applicable and provides a *bloodfull* method for bloody phenomena when emotionalising, consciousising, and transforming narrow *us-them* perceptions.

Methods of conflict transformation should strive to achieve *together* more positive outcomes in transforming conflicts as they theoretically and implicitly suggest. In practice however many methods, scholars, and institutes attempt to provide a stand alone *solution* – often for academic credibility or funding reasons - establishing borders to other methods and institutes in describing how wrong they are. If we look again from a systemic perspective to these rather exclusivist approaches we can foresee that such practical approaches miss out on many parts they theoretically suggest. Therefore this thesis is aiming for an integrative and often as inter-, trans-, or multi-disciplinary circumscribed approach to conflict transformation when combining psychological, sociological, political, natural scientific, and philosophical disciplines. Wallerstein's unidisciplinary approach to systems analysis seems most appropriate in which he refers to the believe that in the social sciences at least, there exists today no sufficient “intellectual” reason to distinguish the separate disciplines at all, and that instead all work should be considered part of a single discipline, sometimes called the “historical social sciences” (2007: 1-22; 98).

First political constellations will be described in the way they are being conducted by the international research group iFPA which is analyzing and developing theories of political constellations. Subsequently the notion of conflict will be analysed to discuss psychopolitically and psychosocially where conflicts could come from and why conflict can be understood as a phenomenon. Second conflict transformation methods are compared to

each other and links are established with the phenomenological method of political constellations. Structural and cultural approaches to conflict transformation will be analyzed in regards to how they converge or diverge from systemic-relational methods such as political constellations. To back up the hypothesis on why and how political constellation work is a method of conflict transformation, empirical data of the iFPA will be analyzed. Hereby, this thesis gains an empirical basis of how political constellations are transforming conflict in practice and how the methodical elements are correlating. In the research outlook the coherency in regard to other research in the systemic-therapeutic field will be shown, as well as to assess further possibilities concerning primary and secondary research in the discipline of conflict transformation, before conclusions will be drawn.

3. What are political constellations?

A super-scientist, Mary, who knows all the physical and functional facts about color vision, light, and matter, but has never experienced redness since she has spent her entire life in a black and white room, would not know what it is like to visually experience red.

The Cambridge Dictionary of Philosophy
(Entry on consciousness)

The systemic constellation method founded as family constellations by the German philosopher, theologian, psychoanalyst and psychotherapist Bert Hellinger defines and bases its practice on the archetypes in social systems of bonding, balance and order. This method is mostly applied in psychotherapy when clients can change and consciouseise entanglements in family systems. In the last decade this method was also successfully translated into organizational contexts (Weber, 2002) as organizational constellations and is nowadays also applied to political fields with the method of political constellations (Kaller-Dietrich, 2007; Mahr, 2003; 2009).

Deriving from the theories of Hellinger, political constellation as a method of conflict transformation has been developed intensively since the late 1990s. Specifically in regard to the narrative lingo used in systemic constellations, which is in its diction more causative than positivistic or discursive, there is an intense debate ongoing about the effects of systemic constellations in general and in particular when constellation terminology is taken out of context and without systemic understanding. Headlines in newspapers taken from phraseology in constellations for instance read as: “There sits the cold heart” (Buchholz, 2003). In a media savvy world such headlines sell well and convince editors despite the little knowledge about systemic constellation theory, not to mention experience or practice in them. Through such news items and other little profound publications (Goldner, 2008) systemic constellations in general have been highly discussed in the last ten years with positive and negative side effects of how they are portrayed in the media,²⁸ which might also have much to do with the attitude of Hellinger and less with the practice and development of systemic constellations, particularly in its organizational and political environments.

²⁸ That these more profound and extensive books published by scientists about systemic constellation work are greatly in favour of it might be needless to say but shall be highlighted in this context.

The aim of this thesis is neither to offer a full description or analysis of how constellation work is carried out nor to didactically exemplify how political constellations are being *done*. Constellation work has been and is being extensively described by many profound authors (e.g. Dan Booth, 2006; Weber, 2002; Ulsamer, 2001; Hellinger, 1998). The way in which systemic constellation work is conducted as such will therefore be described only briefly. The focus will be kept on how it is applied in political fields particularly in regard to analyzing how new conventional theories of conflict transformation can be combined with political constellations. It will be shown how systemic constellations are applied in the political field of conflict transformation with an empirical part proving this hypothesis and analyzing different elements of this method. A common understanding of conflict research and conflict transformation will be useful for the analysis of the research outlook and in discussing the particularities in political constellations. This thesis will not focus on the important role of the constellation facilitator but the author shall point the interested reader to the various published literature about constellation work as listed to a wide extent in the bibliography of this thesis.

The key commonality and basis that all systemic constellation types share irregardless of family, organisational or political constellations is that a conflict is perceived dilemmatic and should be approached and changed on a colloquially different or transrational level by carrying out a constellation. Constellation work by its very nature is conflict resolving in a sense of clarifying, which makes it organically, according to Galtung, so qualified to work with conflicts (2003: 10). For the reason that systems are always seeking a balance (Hellinger, 1999a; Galtung, 2003: 10), constellation work focuses on concrete and tangible conflicts which are brought forth by its clients; if everything was literally *in best order*,²⁹ there would be no reason to carry out a constellation or to *view conflict systems* from a different *standpoint*.

Others, such as Frankfurt School scholar Axel Honneth even take a more optimistic approach of balance in social systems when analysing Blochs concept of social utopias which as a quality brings about positive transformation such as dignity, human rights, juridical guarantees for the security or liberty of man (Honneth, 1992: 187-188). Honneth is more positively, however still critically, developing on Fromm's concept (his critical theory schoolfellow) of herd conformity of capitalistic societies in general but also emphasises that the most vulnerability towards achieving more balance comes from distorted recognition of others and reification. The resulting intersubjectivity then often leads to negative or

²⁹ English language does not offer a satisfactory translation with *apple-pie order* when translating *in bester Ordnung* from German.

pathologic balances which are however not the structural character of social systems. His concept therefore is not structurally Marxist but what he calls after Maurice Merleau-Ponty *Western Marxist*. Honneth argues to give priority of intersubjective relationships of recognition in understanding social relations that need to be “elicited” (1992: 199) intuitively in social systems, a description that equally applies to systemic constellations and the perception of *others* in constellations including their recognition and place within systems. For Ricoeur in his thematic concept of care (*Sorge*) when analysing Heidegger’s “Being and Time” he derivates a subversive force of intersubjectivity that allows “to overthrow the primacy of knowledge of objects and to uncover the structure of being-in-the-world that is more fundamental than any relation of a subject to an object” (Ricoeur, 1990: 61). In this regard *intersubjectivity*’s “analyses of tools and the toward-which which furnish the first framework of meaningful relations, before any explicit cognitive process and any developed propositional expression, are well known” (Ricoeur, 1990: 61).

If mutual recognition is occurring as a morality by its entities, social systems are striving naturally for positive balance, so Honneth. We humans in general are often not able to conceive systems holistically enough and we perceive them therefore as dilemmatic and, as Honneth argues, in different forms of disrespect. “The principles of a morality construed in terms of a theory of recognition only have a meager chance of being realized in the social life-world to the extent that human subjects are incapable of reacting with neutral feelings to social injury [...]” (Honneth, 1992: 199). However, in the reality representing laboratory situation of systemic constellations such neutral feelings, as intentionless and non-judgmental perceptions, can be elicited and are fed back into the social life-worlds of primarily the client but also to some extent into the enriched everyday life of representatives.

What Honneth called above social injury which does not allow for neutral and positively balancing feelings of individuals in systems can be more colloquially translated as a negative conflict perception of a client living *in* conflicts. And this *imbalance* needs to be subjectively felt intensively by the client, combined with at least an openness for new approaches to conflict transformation, or *per se* no constellation is required or recommendable (Hellinger, 1995a: 516-517). Systemic constellations are conducted because the client experiences herself in a deficit situation, an imbalance, in a negative conflict, which she does not know how to change into a more positive one. Constellation work helps to foster understanding and to initiate positive change of negatively perceived conflict situations. If a conflict is already developing towards a more constructive direction normally no constellation is conducted. What is important to highlight here is that the (subjective-) objective political

conflict situation in general is not the indicator, but the client's perception of a conflict as a negative vicious circle; thus providing the energetically entangled basis for a constellation.

From this understanding, a political constellation is carried out by capturing, understanding and transforming conflicts holistically - more precisely systemically - so that transformative potentials can be literally shown, are enabled and generate more positive conflict dynamics for the client in the future and instantaneously during the conduct of the constellation. As previously described, systems generally have the ability to transform conflicts by bringing them into a more positive balance that is based on certain structural-orders and bonding. In the long run, systems are striving to achieve a stable positive balance even though this can cause more imbalances in the short term (Hellinger and Weber, 1999a; Galtung, 2003: 10).

The process of political constellation work will be outlined in the following subchapter. However, it should be mentioned that the transdisciplinary transcendental nature of constellation work cannot be put into a straight forward rational structure with all its aspects. Therefore the descriptions about systemic constellations follow a circular nature in general (Stresius and others, 2002) also in this dissertation, with a continuous deepening on its elements and insights by synthesising different insights of different scientific disciplines interdisciplinary.³⁰ Repetitions in a hermeneutical sense, that only by repetition and different always subjective interpretation we can increase insight as the practise of human relations, are thereby intended in the description of the practise of systemic constellation work, (Nos Aldás, 2003: 26). For this reason few individual conclusions will be drawn at the end of each chapter but where applicable tables will be provided for a more synthesising overview.

³⁰ This also applies to conflict studies and their transformation in general as they are non-linear, non-rational and therefore probably can be best described in a circular way when repeatedly coming back to earlier mentioned elaborations and slowly including further dimensions to given phenomena. A linear description may satisfy conventional scientific requirements to which this dissertation also to some extent complies but where possible takes a non-linear approach when providing interdisciplinary insights rather than truths, or what Lederach calls a dynamic serendipitous process-structure (2005; 2007a).

3.1 Elements of systemic constellations in political environments

The process of *Systemic Constellations in Political Environments*³¹ will be briefly described in the following. The insufficient definitions and conclusions of the following chapter are due to the sometimes lacking literature in the field of political constellations a synopsis of the so far not widely published findings of the iFPA. Most active research is being carried out by the iFPA members Martina Kaller-Dietrich, Peter Kreisz, the author, and particularly Albrecht Mahr as the chairperson and founder of this group. On the other hand, the literature existing on systemic constellation work will be considered and compared with related disciplines and conflict causal research as well as conflict transformation methods, as it has already been partly done. Excluded thereby will be both the therapeutic interpretative analysis of political constellations and its insights from the perspective of constellation facilitators. These interpretations will be left to the experienced reader and respectively it shall be referred to the constellation facilitators of the iFPA (iFPA, 2009).

Political constellation is a method of relational conflict analysis and transformation, which has been developed during the last eight years from family constellations after Bert Hellinger (Mahr, 2006a: 26-32). Similar to other constellation workshops about 15-30 participants are sitting in a circle of chairs. Possible viewers sitting aside are not directly included in this amount. It is advised that the participants should not have any relation to each other or to the client who is going to conduct a political constellation and they can but do not have to be laymen of constellation work, or political sciences, since the ability of representative perception is a natural ability we are all capable of. To what *extent* representative perception may be available in us differently and if there is a trainability of consciousness to represent more sensitively as well as its implications on the (mindless) selection of representatives will not be part of this research and is regarded as unlikely other than a certain presence of the representatives.

³¹ Which might be the most accurate terminology to be used and which abbreviates into SCiPE. However the commonly used term *political constellations* describes, without abbreviations, the essence of constellations in the political field sufficiently well, is better known and will therefore be kept in this work. Other terms for SCiPE could also be *conflict constellations*, *peaces constellations*, *conflict transformation constellations*, or the like.

Before the constellation – Contextualisation of the conflict and research

In the preparations for a political constellation workshop the historical, present and future developments of the conflicts the client is engaged in as a political element are analysed before the facilitator and the client rapport in the actual constellation seminar the key insights of their pre-meetings and correspondence.

As tools of analysis, methods of conflict transformation or models of conflict research are helpful as it will be described subsequently. In this preliminary research it is important to focus to a large extent on the so called facts and the seemingly objectively perceived conflict dynamics from the client perspective. Again, there might be no objectivity as such, but the client is asked to reflect about her situation in the conflict, how she perceives the other actors of a given conflict and what her truths are in the given contexts. The client is asked to try to describe the conflict she is facing, as far as possible, from a more holistic perspective; that means also from the opponents point of view when asking her how she thinks the other conflict parties see and think about her or the organization she is involved in. It is important that the client does not describe the conflict as she wants it to be, but to focus on apparently important events and also to start imagining to look at the conflict from multiple perspectives to identify marginalized or excluded elements.

This is done not because it would not unfold in a political constellation but to reduce one-dimensional entry points in the selection of representatives and to start the constellation constructively and reflected to open reintegrative fields. One of the key qualifications of the constellation facilitator should be to deconstruct the always subjective *objective facts* of the client to analyze for the following constellation on which levels the client is emotionally entangled in the conflict and to help her name the key entities as representatives in the next step. The strength and application of metaphors and the different levels of communication being used by the client³² are applicable tools to deconstruct apparent realities in conflict systems by the facilitator. As part of conflict research the systemic deconstruction of personal-family based, organisational and political elements is applied to be able to see on which levels conflict entanglements are prevalent. In doing so the client is asked about her family of origin and in particular regarding diseased, excluded, aborted and deceased relatives and in which respect the client feels a strong bonding to them. Adopted questions are addressed when analysing organisational and political elements of the conflict system such as the client's position and personal motivation in an organisation and her role in conflict

³² After the communication square of Schultz von Thun (1989) communication is suggested to happen on four levels: the appellative, the objective, the relational, and the level of self-disclosure. For systemic conflict transformation particularly the latter two are to be focused on (Kaller-Dietrich, 2007: 4-10; Mayr, 2007: 24-29).

dynamics as well as about the vision of the political engagement. Depending on the different systemic entanglements and the client's demands the constellation then can be carried out. At the end of the preliminary talks the client expresses her initial question which summarizes the given conflict situation and also provides indications about positive changes from a client point of view.

Representatives – Selection and placement

After the conflict description and analysis the commonly agreed central entities of a conflict system are defined as representatives out of the participants of the seminar. Those representatives might be individuals or ethnic groups, but can also be abstract elements such as countries, ideologies or visions that appear to be important to a given conflict. Usually, the client is placed as the focus in a political constellation, but again not by herself but by a representative she chooses from the participants in the seminar, who will then represent her in the following constellation. Only in a later stage of the constellation she substitutes her representative to perceive the constellation not only from an external observing perspective but also to internalize the relational dynamics of the constellation as an element in it.

In selecting and defining the representatives it notably applies to limit the basic constellation representations to a minimum of conflict elements that are still, according to the client, able to describe the conflict system. Because political systems are generally very complex and during a constellation more elements show themselves, it is recommended, due to reasons of this unfolding complexity, to limit a political constellation in the beginning to about five representatives. This being said, it is typically advisable to provide about 10-15 participants as potential representatives. The centristic reduction of constellation representatives is a much researched art in the iFPA. In order to be able to comprehend, both for the facilitator and the client, the political constellation not all actors can be included. Thereby it lies at hand that peripheral elements can be excluded but often apparently important entities are excluded, or included later, or combined in mixed entities. This centrist reduction is more necessary in political constellations than in other constellation types due to lower complexity of the conflict fields, which are additionally more apparent. Thereby it is incumbent on the experience of the facilitator to take these decisions intuitively and explore unfolding representations serendipitously³³ in the conduct of the constellation. Very generally

³³ Serendipity is defined by Lederach as the discovery, by accident and sagacity, of insights you were not in quest which creates an emphasis of learning about process, substance, and purpose along the way as intuitives for change develop while sustaining a clear sense of direction and purpose (2005: 182).

spoken, key representations often include: the affected grassroots people in communities, the political entities, the vision, the client, the aim, or the resources involved. A general constellation grammar orients itself thereby from the actual small scale dynamics towards more general underlying conflict fields.

In the second step the representations are being constellated by the client. To constellate means that the client positions herself concentrated and collected behind the chosen representative, gently takes the representative by the shoulders and tells her³⁴ which element she will represent in the constellation. Afterwards, the client places the representative in the constellation space by giving in to the movements and impulses of her bodily-feeling she perceives for the given constellation element until she comes to a stand which feels for the client subjectively consistent. In this way the client is positioning all the preliminary defined conflict elements in the constellation space non-rationally by taking back all what the client knows and wants (Hellinger, 2008: 220), or what is called intentionlessness (Mahr, 2009). This state of mind or Being when positively forgetting *and* not being intentional applies to all elements of a systemic constellation; not only the client but also the facilitator and the representatives. The constellation space thereby primarily consists of the circle of chairs, the holding circle, but not exclusively. The whole room and its adjacent hallways, or even outdoors might become constellation space depending on what unfolds in a constellation and its dynamics.

Constellation work is based on our natural ability to perceive representatively. Representative perception has not to do with role play as it is for example practiced in other methods of energetic conflict transformation such as the Theatre of the Oppressed or Legislative Theatre (Boal, 1998). This essential difference between spectating in forum theatrical settings when the audience actively and intuitively engages in a play is fundamentally different from apperceiving representatively in a constellation space when transrationally perceiving with all faculties relational dynamics. The constellation facilitator is pointing this difference very clearly out before the representatives are being set up.

Representatives in constellations typically have heard a brief description about the conflict dynamics and the clients' entanglement in it however, only to allow a certain tuning in of the participants. They are advised to, as Mahr terms it, *positively forget* those

³⁴ The notification which element the chosen seminar participant is going to represent must not even take place to conduct a constellation. This procedure is called hidden constellation (Varga von Kibed, 2002), in which the representatives nevertheless show similarly strong compliances without knowing rationally anything. Both methods are empirically researched and show statistically significant that representatives have very similar perceptions and feelings as the persons they are representing (Höppner, 2001; Schlötter, 2005).

introductory narrations in letting them sink into less-conscious parts of the own consciousness to feel into and resonate with the representative's consciousness.

By representative perception, it is understood that *re-presentatives are re-perceiving* bodily, emotionally and notionally similar to the situation of *real* system members. Pertained system members being represented are re-perceived surprisingly precise as system elements and also in terms of relational dynamics with other elements of a system, even if an informational exchange has not taken place beforehand.³⁵ The sub- and unconscious dynamic of a system unfolds itself in a striking accurateness and reliability in the "knowing field" (Mahr, 1997) of a constellation when systems have the ability for re-integrative steps to transform seemingly dilemmatic conflict dynamics.

By the transmission of the inner dynamic of a system into a spacious energetic field the personal, social, economic, ethnic and political content and context is being experienced in a direct way through representative perception. Political constellation work helps to find and initiate correspondingly vivid and powerful transformation processes by integrating, otherwise ignored or disowned, conflict causes as a basis of reconciliation and profound reorientation (Mahr, 2003: 15).

This method of spacious illustration of a conflict can loosen the rigid, always in time measured order of events from its ancestral frame of reference. What is happening in a constellation can be described with the old and lately reinvented term of transcendence which can be understood as surmounted or rising out of and beyond the rationally perceivable. In the constellation process the spatiotemporal co-ordinate system, the conventional worldly context, is being exceeded (Stresius and others, 2002). Constellations therefore are transpersonal, nonlocal, transrational as well as transtemporal and can be understood as referring to bigger contexts that are transcending the personal-family, organizational or political sphere and are including them at the same time (Mahr, 2003: 15-16; 2008a). The integral inclusion of conflict elements, not their overcoming but the *Verwinden*³⁶ and their transcendence are the basic principles of the newer academic discipline of conflict transformation. The notion of peace(s) includes conflict, as they form part of our human

³⁵ The phenomenon of representative perception will be discussed more extensively in chapters 4 and 5.

³⁶ Heidegger coined the concept of *Verwinden*. The English language does not offer a sufficient translation for *Verwinden*. Often it is wrongly translated as to *overcome*. But the concept of overcoming strongly influenced by modernity strives to surmount, to develop further things much like a bigger, better, faster, more attitude which is clearly not the approach of Heidegger with his concept of *Verwindung*. The German preposition *ver* cannot be translated into the English over. The preposition *ver* especially with the verb *winden* has much more to do with working with and within given contexts to change and transcend them. The concept of overcoming on the other hand in which one situation is left over to another and is arriving – coming – somewhere better, cuts off the roots to the previous, and puts emphasis on linearity (Koppensteiner, 2007: 13-15). Interestingly even the very meaning of the word preposition in German a *Verhältniswort* indicates a relationship between persons or objects while a *pre-position* in English is a linear only time-spacious indicator.

nature and therefore have a permanence in our lives. Therefore, they can *only* be transformed positively, non-violently and creatively. Conflict is not the opposite of peace(s) (Dietrich, 2006b; Galtung, 2000: 124; Martínez-Guzmán, 2009).

Conclusively the theory, practice, and empirical data of systemic constellations suggest and prove that when representatives are constellated an energetic transfer, that can also be understood as our ability to tune into different fields of consciousness, from the client to the representative happens through setting them up and by their presence in the workshop. For some constellation facilitators, such as Mahr, this *transfer* starts as early as the rapport on the preliminary research of the facilitator and the client to the potential representatives at the beginning of the workshop, before they are even selected for particular conflict entities. Morphic fields for instance can provide some theoretical approximations for the phenomenon of representative perception and provide empirical evidence on morphic resonance when consciousness fields make related persons perceive. For example if the other is thinking about them, or not.

Constellation figures

After placing the representatives by the client in the constellation space this first constellation figure is now kept for some minutes so that the representatives can consciousness, or what is also called empathize, with their positions. Thereby, the basic rule applies that representatives cannot misperceive if they only give in to what and how they perceive. Representative perception applies in constellation work both to bodily perceptions as for example shaking, heaviness, lightness, sweating etc. and on mental perceptions such as ideas, sorrow, compassion, happiness and the like and might show itself in mixtures like crying, laughing or aggression or any other immediate utterance of feelings. Representative perception is same as communication *not-not* happening if representatives are seemingly not experiencing any perceptions. Not perceiving perceptions might be an indication of a constellation element that rationally appeared to have an important role in a conflict system but it might not (yet) or not anymore resonate with the system. This can already be one key insight for exploring transformation potentials in a constellation for example.

In constellations conflict fields are always unfolding. And at the same time constellations are knowing fields: unconscious, forgotten or denied elements come to light, are bodily-sensuously perceived and regarded as real and effective. We get the opportunity to

look with other, knowing eyes and especially with the eyes of the incomprehensible or putatively bad – to look with the eyes of the enemy (Mahr, 2003: 13). The constellation method makes possible to place oneself into different standpoints of conflict systems and to perceive in those positions from a changed perspective (Sparrer, 2002; 2003: 24) when the client for example literally stands in the position of the other represented conflict parties.

But coming back to the procedure of systemic constellations, after the representatives have empathized themselves into their representations and have given in to the first perceptions or have mentioned them spontaneously or on request of the facilitator, other systemic elements might show themselves or are taken into the constellation setting by the facilitator. Often it can be observed in political constellations that additional constellation elements are showing themselves by announcing themselves. Phenomenologically different intensities of unfolding, announcing, showing,³⁷ deeming or appearing (Heidegger, 1995) are possible. Which are incumbent on the intuition and experience of the constellation facilitator to detect them and where applicable include them into the political constellation. Additionally, constellation facilitators have to be able to sense, if some elements important to the constellation do not announce themselves sufficiently, or of what nature a showing element might be of and how much space is to be devoted to a showing-itself element in a constellation depending on the political constellation type carried out (see figure 2).

The key responsibility and capability of a facilitator is to eventually constellate conflicts in a clearing way (*klärend*), to include transforming conflict elements and to try out different constellation possibilities and their relational implications on the other representatives. The possibility to unfold different time horizons of the past, present and future to consciousness their entanglement as a source of coherency and strengthened disentanglement is an aspect which has already been described above, particularly in the transtemporal pillar of systemic constellations. Time horizons that are unfolded or are coming into Being thereby refer to the past which is presencing and showing itself, the present as a transitional-connecting phase, and the enabling and coming into Being of the transformed future which is already manifesting itself in constellations.

The moment from which on the client joins literally the constellation and replaces his representative is normally chosen by the facilitator. Thereby, the interventions of the facilitator are not to be regarded as from the outside but as eliciting transformative forces

³⁷ Generally the generic terms *to show* and *unfold itself* will be chosen subsequently for dynamics and representations unfolding in systemic constellations. Showing itself thereby shall include the concepts of announcing, deeming and appearing if not mentioned differently (Heidegger, 1995: 53).

inherent in the system and its knowing fields. When the client switches from analyzing the constellation from an observing meta perspective to becoming part of it and experiencing the relational dynamics from an insider or micro perspective, is an important point of time in a constellation and has to be carefully selected for carrying out an energetically dense constellation.

Another central issue in constellation work from a facilitator point of view is to find an intuitive degree of complexity, duration and clearing for transformation. Particularly the latter seems to be in political constellations of great importance because of its unfolding complexity. A solution in terms of a solution-figure as it can be observed in family constellations is unlikely and should not be aimed at. Often, a conflict is more complexifying in a political constellation because of the many conflict parties that are unfolding intense relational dynamics. Because conflicts are striving naturally for balance (Hellinger, 1995a; Galtung, 2003: 10) even an unfolding conflict constellation can lead to valuable insights and positive change for a client. A deeper conflict understanding a client can gain from political constellations because the often missing elements of a conflict are constellated which can help to find other possibilities for conflict transformation (Galtung, 2003: 10). The conscious perception of the conflict parties by the client can be a vital step in terms of conflict transformation in a political constellation. This self-aware perception of the client to literally put herself in the shoes of the others (Martínez Guzmán, 2009: 194) and just perceive the others' perspective typically allows for empathy in the simplest forms expressed as "you suffer too" or "I can see how you feel." Those in the first place *naïve* perceptions are typically forming a new understanding for the client and the representatives out of having the possibility to perceive empathetically different perspectives on conflicts and can carry high transformational potentials when integrating those externalized constellation pictures in the political every day life of the client.

Due to the complexity of political constellations in regard to other constellation methods and to ensure high quality of constellation work the iFPA has certain quality standards for facilitators that have to be met. Political constellation facilitators of the iFPA are apprenticed in family and or organizational constellations, have practiced these methods for about ten years, and are at the same time permanent members of the iFPA for normally a minimum of two years. Besides the experience of the facilitators, the iFPA documents the entire constellation process, from preliminary research, over the constellation itself, to debriefing, and aftercare confidentially with minutes and three questionnaires evaluating the method – the

basis of the empirical part of this dissertation. The questionnaires are answered at three points in time by the clients, before, short after and more than six months after a systemic constellation has been conducted to accompany and evaluate the processes of conflict transformation regarding the client's expectations, positive and negative transformation effects and their sustainability, satisfaction with the method and facilitator of systemic constellations, amongst others. The questionnaires are helping to improve the client benefit of political constellations, the method of political constellation and the scientific research (see appendix and chapter 10).

After the constellation

After a political constellation, as in other constellation methods too, representatives are dismissed by the client out of their representations with an energetically disconnecting act; for example through a short, firm two handed squeeze of the hands including eye contact and expressed thanks by mentioning the name of the participant. This procedure ensures that representatives step back and detach themselves from the task of representing a conflict element. This important part in constellation work helps to make sure that participants are withdrawing from their representations and do not carry on energetic identification.

Concluding observations by the active and the passive participants and the facilitator are mentioned in the final round in a reflecting team setting, as far as they can be regarded as important and positive for the client in her conflict transformation process. Negative deconstructive aspects of the systemic constellation shall not be discussed, but constructive change-inducing remarks shall be expressed briefly, from the representative's or observant's perspective that address the organic whole of constellated social systems. Such perceptions and experiences can offer an additional benefit or insight for the client. By no means the debriefing should discuss or question the whole constellation because of a possible drain of systemic transformation energy which holistically should sink deeper into the consciousnesses of the client as a sum rather than in deconstructed parts. The client should stay with the insights that make sense to her without overanalyzing, over-interpreting or blindly believing in them. A constellation affects the client not only in the constellation but also her environment over a long period of time and space. Not only rationally it is comprehensible that the changed perception of a client, and her therefore changed interactions with members of the constellated conflict system, mutually induce change. But also the transcendental phenomena in systemic constellations, particularly transtemporality and translocality in this

context, suggest a certain space-timely inclusivist beyondism of simultaneity³⁸ when change in constellations is at the same time perceived in system members being far away. Examples are corresponding feelings of members of systems similar to the representative and *vice versa*, or received phone calls during or short after a conducted constellation of system members which have not spoken for years.

Conclusions on the procedure of political constellations

Political constellations may currently be regarded as one of the most complex disciplines of systemic constellations. Due to this intricacy many parts as formulating the constellation question, choice of representatives and the point of time when the client replaces his representative are less obvious as they might seem in the very brief description above. High experience, prudence and special knowledge is needed in preparing, carrying out as well as in the post processing of a political constellation.

To conclude political constellations may be defined as follows:

Political constellation is one method of conflict transformation, which derived from the insights of family constellations after Bert Hellinger and has been developed by Albrecht Mahr and the iFPA. Political constellations are able to consciousness and change political conflicts of clients in knowing fields by the use of representative perception and make conflict elements and dynamics through representatives apperceivable, to explore and initiate transformation potentials. A deeper transrational, transpersonal, translocal and transtemporal understanding of conflicts is possible by integrating pre-, un- and subconscious elements of conflict systems that conflict parties are many times not aware of. Elements and their relational dynamics are inherent in systems and can be elicited, apperceived and consciousnessed for positive change within conflict systems. Thereby, political constellations are considering family and organisational conflicts, but focus on the conflict a client as a political element brings forth in the political field according to the approach of systemic conflict transformation.

³⁸ Hellinger describes the phenomenon of nonlocality with a movement of souls (Hellinger, 1999a) which Sheldrake also suggests with the concept of the extended mind or what Einstein-Podolsky-Rosen called their corresponding phenomenon. The important communality those concepts share is that under certain conditions time and space can be merged in processes integrating and at the same time transcending them in which *here* and *there*, *earlier* and *later* become increasingly insignificant. Those states are by some authors also called the evolution of the mindyness (*Die Evolution des Geistigen*) in which we can experience our psyche as space-timely decoupled (Görnitz and Görnitz, 2008).

3.2 Political constellation types according to the iFPA

The iFPA is an international research group based in Würzburg, Germany. Its researchers and facilitators consist of consultants, psychologists, psychoanalysts, political scientists, philosophers, historians, lawyers, and peace researchers both from practice and academia. Its members currently come from Argentina, Austria, Belgium, Germany, Luxemburg, and the Netherlands. Clients of the iFPA carrying out political constellations range from members of parliaments of Austria and Germany over regional politicians and engaged citizens to grassroots political activists in Africa or Latin America. Different types of political constellations are possible depending on the personal-family based or organizational elements influencing the client. Politicians or political activists are not only influenced in their work by other political actors and organizations but also by personal attitudes that draw back very often to early childhood psychedelics and education having a strong impact on the political behaviour of a person in respective organisations. It is often forgotten that politicians first of all are people with their own personal history that is largely responsible for the very way they take decisions, but also for the fact that a person became a politician in the first place. Figure 2 below shows the elements political constellations can consist of due to the different personal, family-based and organizational influences political entities as persons are exposed to.

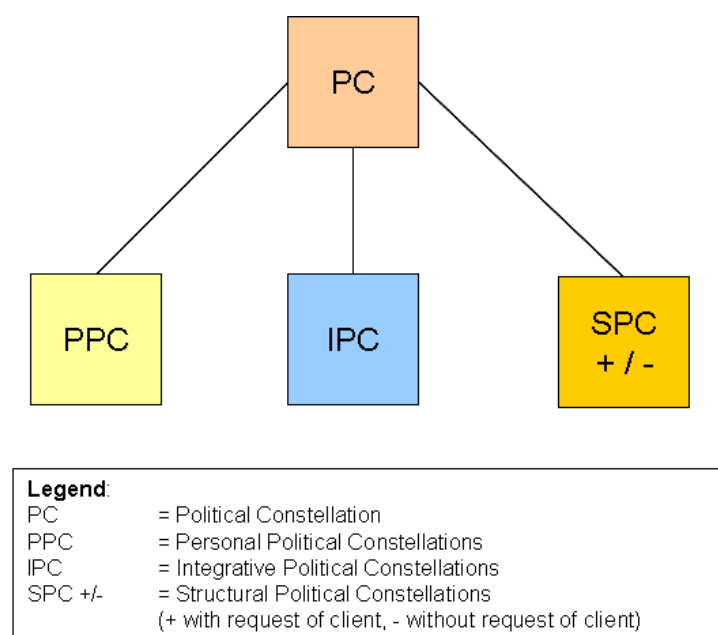


Figure 2: The different political constellation types (iFPA, 2007).

Personal political constellations (PPC)

In such political constellations the focus is kept on both the personal entanglements as well as the political involvement of a client as a political actor. This is one typical constellation type the iFPA is conducting in which backgrounds of the clients' personal and family history influence his political work and *vice versa*. The personal-family based elements influencing the political role of a client are included in a political constellation to explore transformational potentials for political conflicts. The focus in such a setting remains on how personal-family based entanglements influence the person's political engagement and the direction of a possible systemic constellation is therefore defined as from the psychosocial to the political (Hoppe and Kreisz, 2006). Showing elements of family based transgenerational identification in PPCs then will only be focused on as far as those dynamics are highly relevant for political dynamics, for example. The facilitator might point the client to those entanglements during or after the constellation in order for the client to know that other depth psychological factors have a strong influence on him as a person. What is important in this context is that constellations need to be focused and cannot unfold too many conflict levels at once. Therefore, the conduct of several constellations with different foci might be sometimes advisable or systemic constellations can be combined with other psychological or larger group conflict transformation methods such as sociotherapy.

Integral political constellations (IPC)

Mostly the clients conducting a political constellation are part of an organisation working in political fields. In integral political constellations personal-family based, organizational as well as political aspects are included as focal points in this integral political constellation setting and are blending into each other. The focus contrary to PPCs does not necessarily remain political in its orientation even though a preliminary political constellation setting was chosen. Depending on the process of a constellation and also on preset limitations of constellation developments, a political constellation could also develop more into a family or organisational constellation differing on the direction of entanglements of the client and conflicts that unfold itself. In integral political constellations for example the sources of a political conflict can be better understood if they are investigated more towards family history or organizational dynamics. The political component an organization is engaged in can hereby temporarily become secondary. However, if organisational or family obstacles are clarified and changed positively political aims can be strived for in a more sustainable way, when an

organisation is embodying a shared vision collectively in a systems thinking way (Mayr and others, 2004; Senge, 1990). That is when the political aspect of an integral political constellation comes back into the forefront often subconsciously and long after a constellation is carried out. On the other hand an IPC can also focus more on family based systemic dynamics when shedding light on the political background of a family system. For instance, the national socialistic past of a client's grandfather and the influence on a bulimic child that picks up guilt from this expelled or denied family member could show itself in an integral political constellation, which in turn influences the client's consciousness and political actions.

In IPCs the general approach to unfolding systems is polydirectional when integrating and keeping the systemic constellation open to all three components that might show themselves in different intensities. This constellation setting can be considered the most phenomenological and holistic form as it sets no prior limitations but keeps itself open to what shows itself in itself. Whatever dynamics unfold are regarded as the most real, important and systemic ones which show the biggest transformation potential even if this means that the constellation is unfolding a high complexity. Sometimes the clients are overwhelmed by their multidimensional entanglements and have subjectively the feeling short after a constellation is conducted that the insights were more irritating than clearing or transforming. However after longer periods of time a higher appreciation of the constellation insights sets in and an intense lasting transformative effect is showing itself.

Structural political constellations (SPC)

In this constellation type no client is present to place the representatives in the constellation setting. Representatives are chosen out of systemic analysis of a researched conflict by the researchers. As dynamics occur with the other represented political entities, the representatives place themselves in a SPC and give into the feelings and movements they perceive as representatives. In this constellation type only political functions and entities are being positioned for a meta structural analysis of conflicts. Big world political contexts are being constellated as it happened often in the aftermath of September 11th or with more current international relations however with changing success and intensities (Mahr, 2006a: 27). This constellation type is the least researched; however, first promising case studies have been conducted. The plus and the minus in figure 2 symbolize a political entity for which a

structural political constellation is carried out and has assigned the iFPA to research a selected political context (+) or not (-).

Nonetheless, the question remains if the energetic entanglement of the representatives can be high enough for this kind of structural conflict analysis, due to the absence of a client dwelling in an analysed system, to bring forth sufficient intensity to unfold strong resonating fields. So far it is assumed that a resonating field can only unfold by the physical presence and the conscious placement of representatives by a client who transmits in such a way systemic dynamics and the collective and individual consciousness of a given social field and its entities. However why this transmittance, or in this constellation type rather ability, of us to resonate to non-present entities should be limited to a physical presence of the client can be questioned, particularly in respect to the transcendental pillars of systemic constellation work.

Those correlations need to be researched into more detail before being able to include them in the research design and evaluation. The empirical study of Schlötter with over 3000 participants showed that even without representatives knowing any rational information of a given constellation representative perception is taking place (2005). In this study random people were asked to stand at the positions of representatives and these *representative representatives* were asked to describe the perceptions they had in doing so. Those perceptions were very similar to those of the original representatives and therefore of the original family members as such. Further research is needed in this newer form of systemic constellation work to verify such phenomena further which is not the aim of this dissertation.³⁹

Elements and overlaps of different constellation types

As we can see in each constellation method conducted by the iFPA the political constellation techniques consist of personal-family based aspects, organizational and political elements which are interconnected with each other and to some degree overlap. To which extent the focus of a political constellation should be held on the described less political elements as being an integral part of an analyzed social system (see figure 2) depends on the client and on the dynamics unfolding in a political constellation as the Being of entities, its meaning, its modifications and derivatives from a personal-family based, organisational or political perspective (Heidegger, 1995: 60). That does not mean that what shows itself in a political

³⁹ Therefore such SPCs are not included in the empirical part of chapter 10.

constellation might be oppressed on purpose but that the space given to those self-revealing elements depends on the discretion of the facilitator and the client's request and assignment.

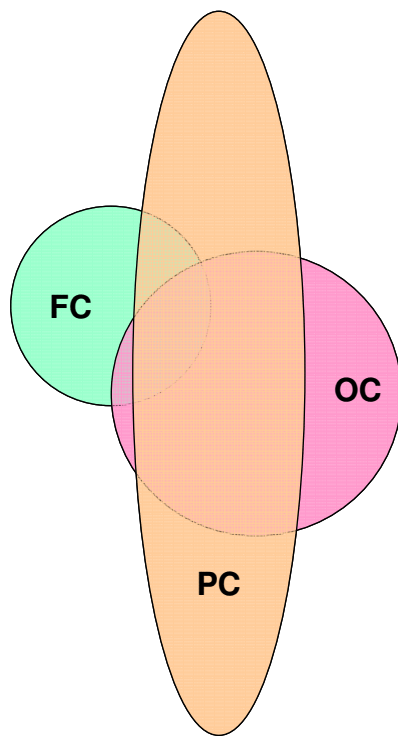


Figure 3: Overlapping model of different constellation methods.

Figure 4 below shows that different constellation methods are not including each other in a concentric way, starting from family (FC) over to organizational (OC) and ending at political constellations (PC) but that they overlap in the classification of constellation techniques included in political constellations. Figure 3 displays a model of how and to which extent political constellations can include some elements of family and organizational constellations. As we can see there are certain parts of family and organizational constellations intersecting with political constellations. This insight is particularly important for political constellations since it can touch on those two levels that also make political constellations highly complex. The sensitive question arises when to determine which elements of family or organizational systems can be neglected in a positive centrist reduction so as to maintain the focus on political contexts for conducting a powerful and transforming political constellation; a challenge which has to be uniquely analyzed in each political constellation. The complexity of each constellation method is hereby allusively visualized by the different sizes of the ovals. However, the intricacy of the social field is not an indicator for the success in terms of intensive conflict transformation. This dynamic might be even of reverse nature as in clearer

delimitable systems, in which represented entities are persons representing persons, as it is mostly the case in family constellations, probably more powerful constellations can be carried out. However, the intensity of representations and dynamics showing in a systemic constellation are only one indicator. Especially in more complex constellation settings such transformative effects are experienced not only during the conduct of the constellation but even more than two weeks after a political constellation has been conducted.

Political constellations therefore do not stand above family or organizational constellations and should be understood as an integrative method that includes elements of other constellation methods as far as they are significant to a given political system. Not all elements that are relevant on a family or organizational level are to be *per se* fully part of a political constellation. The picture drawn of concentric circles for *all-in constellations*⁴⁰ as a synonym for political constellations is therefore blurred if not misleading.

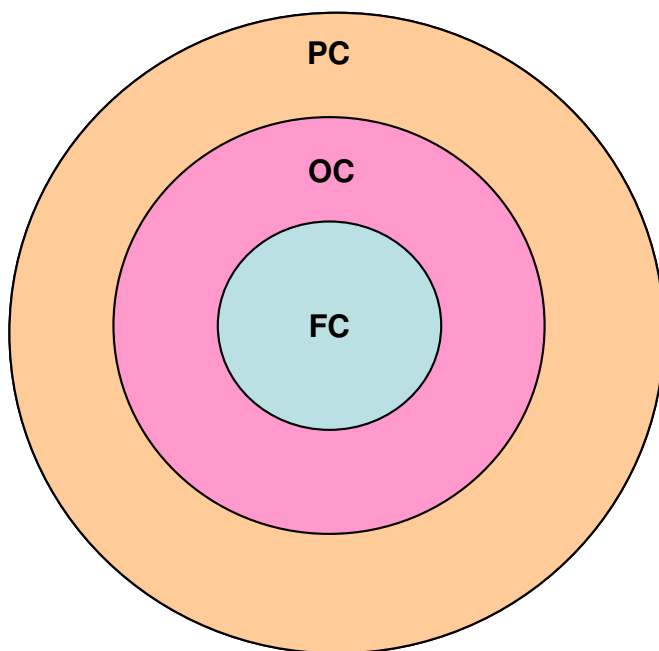


Figure 4: Misleading concentric structure of constellation methods as *all-in constellations* (Minnaard, 2006).

If personal-family based or organizational aspects show themselves in political constellations more than defined in the preparatory process, facilitators may but do not have to include these elements and also have to decide how much focus to devote to them in a political constellation. However, those self-showing elements deserve devoted attention and they might be acknowledged, appraised and appreciated. Differentiation from other constellation

⁴⁰ All-in constellations are referred to in German as *Alles-Aufstellungen* (Kaller, 2007: 3, 16, 17, 21).

methods is not the subject of political constellations but the transformation of conflicting cognitions and the inclusion of different methods.

Figure 4 and the overlapping of the different constellation methods also helps us to understand why personal-family or organizational elements are less political, but not apolitical. From this analogy, conflicts cannot be separated strictly into different levels or methods to analyze and transform them but are part of an integral approach. This also holds true for the different constellation methods. Conflicts thereby are not only to be understood as the cold or hot conflict period of entities but also in a sense of personal jealousy of party members, blockades in political committees or between activists and representatives of organizations against who the activism is oriented towards. This less entity based but *per se* human aspect of people representing entities and having conflicts is the basis for political constellations. In today's alienated world politicians are portrayed as totally rational, almost non-human functionaries who only react mechanically on behalf of entities. However, research shows that the political behaviour is stronger related to personal and social aspects of a politician rather than to which position a politician is holding (Cohen, 1975).

Figure 5 illustrates concentrically of which levels conflict can consist and how these levels include each other. Hereby the violet personal and relational levels illustrate those conflicts that are mainly analyzed in family or organisational constellations in which people immediately interact with another and form concrete relationship patterns, experienced through *real* encounters. Those immediate and direct levels of conflicts are integrated in political constellations including structural and cultural layers which represent the more mediate dimensions. Even though those levels seem to be abstract in their nature and merely human, they are however the structural and cultural make up of us and shape largely the form (structure) and nature (culture) of our immediate relationships than *vice versa*. The political, from a psychosocial perspective, therefore includes mediate and immediate levels of societies as illustrated below. Politics are always human since it is also humans with human entanglements representing civil society in civil services, parties and the like which execute, judicate and legislate structural powers of societies. While structures are the more visible content related part of mediate human relationships, cultural patterns form the context for all other levels and are less visible and conscious to the parties and individuals (Lederach and others, 2007b: 17-24).

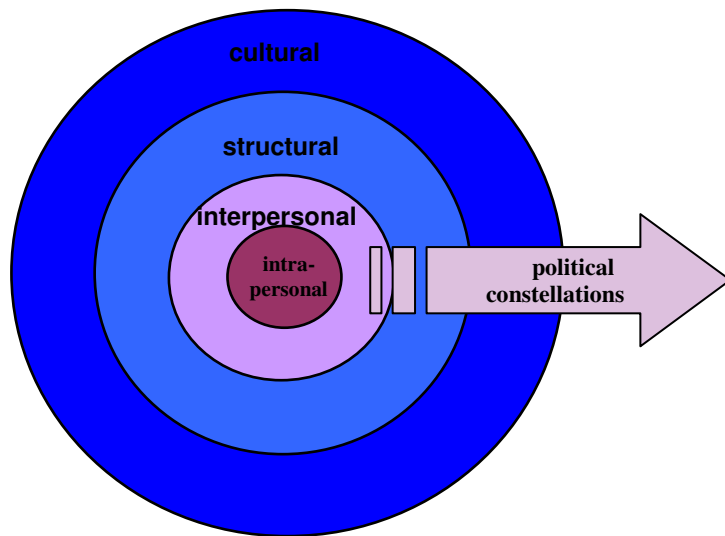


Figure 5: The concentric levels of conflicts (inspired by Kaller-Dietrich; Lederach, 1995; 1999; 2003).

Political constellations are consciously integrating insights that political conflicts are made of various human layers that integrally embed and which are mutually depending another. Regarding the intra- and interpersonality of political conflict Mahr says: “Politics are *per se* human because they are made by humans for humans both in their wisest and in their most insane gestalt” (2003: 15).

A client of a political constellation might be any person who regards herself in her professional or in her private life as confronted with a conflict related to politics in any aspect of the above described concentric conflict mapping. Important for political constellations is, as figure 5 demonstrates, that political conflicts are not only emerging on an abstract cultural and structural level of entities, but also and simultaneously on inter- and intrapersonal levels due to the presence of human relationships. This includes our psychic apparatus of the Freudian Id, ego and the super-ego in its unconscious social context (Freud, 1961: 13, 90-91).

Intrapersonal relationships have a horizontal and a vertical dimension. Horizontal are relationships of actors interacting on similar hierarchy levels such as grassroots activists amongst another, NGO leaders networks on a meso-level, or political leaders interacting with another on the top-level. The other dimension, and for conflict transformation even more important are vertical relationships parties entertain and build to close the interdependence gap in politics. Vertical thereby describes that actors entertain relationships on all hierarchy levels, so that for example the top level political leaders have open exchange with grassroots activists and the affected of their politics at large, and meso-level actors at the same time

(Lederach, 2007a). Additionally important is also the equal amount of frequency of vertical relationship building with the entertaining of horizontal relationships to their fellows, which applies to all hierarchical levels: top down, bottom up, and middle out (see figure 14).

Cultural violence, such as the century long institutionalized oppression of women; the structural discrimination of ethnic groups as for instance insufficient water supply; interpersonal conflicts as for example within an organization and its members; or intrapersonal conflicts in our Being and what one ought to do and what our libido urges us for; everyone of us is facing to some extent. All these levels describing our human societal and psychological dynamics are underlying permanent realities of us in general and of conflicts in particular with different political intensities. Political constellations are a practical method to consciouse *human factors* in conflicts especially because of their potential to effectively address several levels of transpersonal, -rational, -temporal and -personal reality in their transcendental nature. Thereby, those interplays in different reality layers can be visualized and made bodily-sensuously perceivable (Mahr, 2003: 13). To understand how those conflict layers are connected is often key in analyzing and understanding deep rooted conflicts from a relational perspective.

Regardless of membership in a particular ethnic group, conflicts always exist between people. Each nation state is led by representatives – persons with personal-family based, organizational and of course political pasts, experiences and therefore also conflicts. This given person represents and therefore resonates with the respective citizens even if the emphasis on the different levels of conflict might be different. Therefore the systemic entanglement and resonance in political constellations is at least twofold: first the *conventional* embedding of the self in social systems including political dynamics and secondly the representation of civil society in the assumption of political responsibility in an entity, so to speak the political constellation in real life as a politician is representing through entities citizens.

We as humans are connected to each other and we are resonating with each other because we do not live in separate autonomous realms as realism and scientific rationality suggests, but in interconnected systems. Ideally this interconnectedness in political fields is under the rule of law but even if absolutism or dictatorships are the forms of government, politicians and citizens are still connected in a mediate bottom up and an immediate top down relationship. The same seems to be true for international relations. It does not seem very

helpful to analyze entities as autonomous spheres that are not subordinated to any other sphere of human concern but to focus on the interrelatedness of relationships as the founding ideology after the First World War of international relations suggests (Dietrich, 2006a: 8). The representing of politicians of society as such, and not in the conduct of a constellation, suggests high resonance phenomena in political constellations as a politician also naturally is in interdependence, in resonance, with the people and their interest she is representing.

What is described here on a top political level can also be applied to regional and local conflicts on *lower* levels of grassroots' activism where again political representatives are carrying out seemingly objective issues on relational levels. Nevertheless, any general or grassroots' activist is not only representing humans as an entity but a human being with roots that stem from family systems via organizational systems, and that are climaxing in a personal union in political systems. The intensity of resonance thereby is not dependent on the hierarchy-level a client comes from, but on the engagement in a political system as organised entities which are typically CBOs, NGOs, parties, governmental organisations and the like.

Those entanglements are leaving only to a small amount visible personal fingerprints in their political gestalt and in so called political decisions. Personal-family based entanglements are *per se* present as politicians are not and cannot only be rational, objective political entities but have psychosocial bondings into their own, relational, structural and cultural Being. What in *Realpolitik* often is denied, is the reality that politicians and political entities behave in the way they do because of the make up of its members, their (cultural) socialization and personal experiences that highly influence so called *rational* decisions, or what so called objectivity and neutrality may be.

It can be concluded that different from family constellations, in which the *system of* a family is constellated, in political constellations a conflict *as a system* is analyzed (Varga von Kibed, 2003: 55). This seemingly small difference in the order of words and reference to systems is of great importance to the complexity of political constellations and to the approach of conflict transformation as the system constellated is an open one without defining preliminary clearly its boundaries. While in family constellations the system of a family is constellated, in which ancestral bonding or future changed family relationships might show themselves for instance, the system of analysis and transformation remains in the family of a client. In political constellations a conflict as a system is analysed in its structural-relational dynamics as systems generally underlie certain structural-orders whose redeeming is vital for the existence of a system (Rauscher, 2003: 17). Conflict systems are multidimensional and simultaneous in their nature and have roots in psychological (intrapersonal) and sociological

(relational, structural and cultural) dynamics of us which mutually depend one another. Therefore the socio-political system constellated is not one but includes and transcends the personal-family based and organisational levels.

3.3 The state of the art in current research

Constellation work in general is well documented. In terms of language most of the books and magazines published are in German since the founder of constellation work, Bert Hellinger, is a German. However, many books are increasingly published by German authors in other languages (e.g. Ulsamer, 2005a, Hellinger 2008, 2009, 2010) and there are also other research institutes mostly on Family Constellation work all over the world that publish independently in other languages (e.g. Instituto Bert Hellinger de México, 2004) and in English as the upcoming *lingua franca* in the field (e.g. Booth Cohen, 2006). Articles on systemic constellations are also published in scholarly magazines and books in related fields such as peace and conflict studies (e.g. Kaller, 2007 or Lübke, 2006; 2007) psychology (e.g. Lynch and Lynch, 2005) or management (e.g. Rosselet, 2005).

The first book on constellation work by Gunthard Weber and Bert Hellinger published in 1993 "Zweierlei Glück" (Hellinger and Weber, 1999) – literally translated as *two sided happiness* – in which Bert Hellinger *spoke*⁴¹ for the first time about Family Constellations has been sold over 250,000 times only in Germany and has become a national bestseller (Booth Cohen, 2006: 230). Meanwhile, the book has been translated into 10 languages and is in its 14th edition. In 1998 the English translation was published as "Love's hidden Symmetry" (Hellinger and others, 1998). Ever since that, a massive publication wave has set in discussing sometimes controversially the systemic constellation method and its founder but primarily in developing further the theory into diverse personal-family contexts, in organisational fields (Weber, 2002), and peace studies (Galtung, 2003; Mahr, 2005a). Besides publications on discussing and applying the theory of constellation work in family contexts, since some years

⁴¹ Systemic constellation work has through the publications of especially Hellinger kept its focus on a teachings approach which is much debated. Normally a method is explained as a double of explanation and demonstration. It is different with the Hellingerian didactical approach of teaching in which especially the teaching part of didactics is missing. Scholars are not studying his method as a description of a method and a demonstration but from observations of Hellinger's and others' practice (Stresius and others, 2002). Hereby especially Hellinger's utterances and forms of expressions are not to be understood descriptive but in the first instance injunctive and operative which means appellative and causative (Sparrer, 2002: 122)

this method of applied systemics is also used in organisational affairs and more recently in politics. There is a growing body of anecdotal and case study data which statistically suggest that participants benefit from the insights that unveil through the process of constellations (e.g. Lynch and Tucker, 2005; Payne, 2005; Steifel and others, 2002; Stuart, 2005; Ulsamer, 2005b). However, there has very little empirical research been carried out about the constellation method such as the one by Höppner (2001) or Schlötter (2005). Until now there has been no empirical research conducted about the political constellation method, apart from the author's publications (e.g. Mayr, 2006: 82-93; 2008a). In general political constellations have not been described in much detail in general and above all, not in English language. Publications such as the ones by Albrecht Mahr (e.g. 2006b, 2009), Martina Kaller (2007) and the author (e.g. Mayr, 2008b, 2008c) provide first transdisciplinary insights. However, psychoanalytical and psychosocial approaches to conflict studies are gaining more scholarly momentum in the general field of political science, international relations and its respective think tanks. Those latest approaches to conflict transformation have typically the communality in their general notion of conflicts that sustainable change is not injected by so called *specialists* from the outside who do only *know* about conflicts but by practices, wisdom and also theories developed by practitioners working with and within conflict fields and who are evolving with such systems. The labelling of such notions to conflict transformation varies from psychosocial over elicitive (Paris Albert, 2005: 206-210) to systemic or relational prefixes and the term conflict transformation subsequently to position oneself in the discourse. Think tank institutes such as the Berghof Foundation for Peace Support are using the term *systemic conflict transformation* since 2006 and are focusing their research exclusively on such a conceptualization and transformation of conflict (e.g. Wills and others, 2006; Körppen and others, 2008). This thesis aims to provide a theoretical but also empirical contribution towards a transdisciplinary development of newer approaches to conflict transformation. Very often systemic or other adjectives are used without having a very profound understanding of what systemic stands for in such contexts or conceptualizations (Klußmann and others, 2010: 37-38). Many publications in this field remain on a meta-theoretical level without offering many tangible insights on how such approaches can be applied or what benefits such approaches had when being applied. Another aim of this dissertation in the theoretical part will be to analyse and synthesise the *communalities* of *related* academic disciplines rather than focusing on their differences – the nature of conflict transformation and peace building, which however is not sufficiently its practise.

When reviewing systemic constellation work publications that analyze the political aspects of conducted constellations some authors do describe vaguely how political aspects in systemic therapy have an impact on its methods and on constellation work in particular (Schlippe and Schweitzer, 2003: 260-262; Nelles and Breuer, 2006: 115-155). But in its approach they are mostly deriving from a personal-family based conflict of the client and are not focussing on political fields as such. Also the considered godfather of constellation work, Hellinger, talks about political constellation (Hellinger and ten Hövel, 2005: 176-183) which he is also linking towards personal-family based backgrounds. For Hellinger, a reconciliation approach for political conflict transformation is key in which a past personal-political conflict is viewed and a systemic balance is reached by reconciliation. Hellinger considers his work as a process in which past issues can be remedied so that future can be made possible. He is quoted saying “Only when the past is allowed to be past there is future” (Hellinger and ten Hövel, 2005: 176). Unresolved family histories of many due to political impacts, such as the Nazi past of the Germans, let family systems come into an imbalance whose systemic order can be re-established by a constellation process of coming to terms with one’s unresolved past.

The process of transforming conflicts for Hellinger is starting from a personal basis with its political background where clients of constellations re-balance systemic order⁴² by analyzing their bonds to former family members who have had a *political past*. But if the entanglements in the past are so intensive that there is no systemic balance in sight, then Hellinger talks about hopelessness. As a prominent example he mentions Colombia as a country for which he predicts irredeemably a future improvement of the conflict dynamics due to the manifold violent internal conflicts that are very little politically motivated anymore (Hellinger and ten Hövel, 2005: 178). Hellinger expects time for successful political actions only when the psychological strain of single criminal associations is due to the conflict drain very high. In fact it has to be perceived as so high that the exhausted parties are open to changes. Hellinger is not specifying the individual or collective part of this political dimension of constellation work but he is pointing to its probable positive effects. With the utterance that this is the task of others to research the detailed political application possibilities of constellation work (Hellinger and ten Hövel, 2005: 183) Hellinger is delegating this question to circles of experts - like the international research group iFPA. Before elaborating on our human entanglement in general and sociopolitically in particular to

⁴² Hellinger describes the archetypes of systemic constellation as bonding, balance and order. The latter has for him much to do with a chronologic order in which systems have a timely order much like a ranking which cannot be overcome without a system coming into imbalance or negative balance (Hellinger and Weber, 1999a: 39, 44, 55-61).

explain representative perception the roots of systemic constellation and its classification in psychology, and more specifically systemic therapy as a transdisciplinary approach, shall be described briefly.

3.4 The systemic therapy models

Systemic constellation work can be regarded as a fundamental meta-philosophical model that has defined principles of inter- and interpersonal conflict transformation for peace and reconciliation work in a wide range of fields when being applied in psychotherapy, sociology, pedagogy, organizational development and organizational psychology, or political science. In epistemology, philosophy used to be the comprehensive science integrating other academic disciplines in analyzing humanities and natural sciences for the development of transcending theories. However since the mid-eighteenth century the structure of centrist academic knowledge – arguably the only valid one in discourse – increasingly fragmentized in the arising disciplines of humanities and science. The only remaining legacy today is that all the arts and sciences in the university offer as their highest degree the PhD, doctor of philosophy (Wallerstein, 2007: 1-22). Since systemic constellation work is inclusive in its very nature and origin also a more integrative academic-practical framework is applied here. The roots of systemic constellation work of a diseased or affected person constellating with the use of representative means her negative dynamics to reintegrate missing aspects or people for a more positive balance, stem from the South African Bantu people and their healing and reconciliation practises. Hellinger has experienced these forms of constellations in South Africa over many years and applied and developed the archaic principles into family constellations. The, what one might call *theory development* thereby was not academic and was not accompanied by empirical research or the like but lead by practical insights and wisdom along the practise and experience of such rituals. Therefore narrow academic limitations of being *scientific* will be fulfilled in this dissertation only partly, since an integrative disciplinary approach is *per se* needed when analyzing systems and may reflect also more the legacy to obtaining a PhD.

In this train of thought systemic constellations are considered nowadays as applied philosophy (Hellinger and ten Hövel: 2005) in having developed further than to provide pure

psychological help for patients only, when for instance experiencing consciousness and intentionlessness – the essentials of phenomenology as the most underlying discipline in philosophy. Or as the greek word *phainómenon* literally means *that which appears*; as it shows itself in systemic constellations being one of philosophy's applied methods.

This phenomenological-systemic approach is part of the in the 1950s developed constructivist system theories of Gregory Bateson, amongst others, and Wittgenstein's social constructivism, with its key theoretical concepts of language games and speech acts embedded in forms of life (Austin, 1976; Wittgenstein, 2001: 1-88) in combination with phenomenological philosophy (Husserl, 1985; Heidegger, 1995).

Systemic therapy in which systemic constellation work nowadays forms the arguably most prominent discipline is as such not classifiable. It is more of a broad term which metaphorically speaking puts a bracket around multiple models which can be very heterogenic or overlapping (Schlippe and Schweitzer, 2003: 23). Thereby concepts of classical orientation, cybernetics of second order and narrative approaches are being distinguished.

Classical models refer as their ideological source to structuralism, psychoanalysis, humanistic psychology or cybernetics. One element of this orientation is for example the transgenerational model of Anne Ancelin Schützenberger (1998) which is based on hidden systemic links in ancestor systems, being responsible for bonding, that affect transgenerationally families, organizations and other entities. This model is able to show the correlations of tragic events in family history that occur with a certain timely relation when for instance family members of different generations have accidents at the same age (Schützenberger, 1998: 58-69, 142). Those timely relations can also be observed in history in general and more precisely in the way conflicts occur (Schützenberger, 1998: 28, 49-57, 102-105). As for example the battle on the Amselfeld had a 500 year correlation which traumatised the Serbs at that time and Milosevic was successful when recalling this collective trauma that resonated with the majority. It seems that traumata, no matter if collective or individual, cause some kind of *time collapse* (Volkan, 2003: 238) which makes humiliating experiences present even across generations (Kaller-Dietrich, 2007: 23).

Ancelin Schützenberger shows in her research a statistically highly significant correlation that transgenerational inheritance is following a synchronic pattern that in this passing on process a collective memory is inherent. Other research on the children and grandchildren of Holocaust survivors (Kestenberg and Brenner, 1996; Volkan and others,

2002) has led to the common acceptance that the traumatic experiences of the death camps and the genocide on millions of Jews has been passed on over generations until today and will be passed on also in the future (Volkan, 2003: 234). Is history kept alive and present by what is remembered from a group's topographic map of time with all heights and depths of landscapes, certain events will stand out which rise to a level of heightened recognition. These often tragic events shape and form collective identity when different conflict time zones are psychosocially densified or even collapse. Peoples' self understanding is transformed, disrupted or destroyed by these events in unexpected ways. These topographically highlighted moments in the social landscape of a people form and shape a continued sense of who they are, and the very events are reconstructed in the present with each new encounter, or as the case too often may be, with each cycle of renewed violence at the hands of the other. In protracted conflicts trauma therefore forms the context of memory (Lederach, 2005: 142).

Simply put, a group's identity is linked in large part to what its members re-member and therefore keep alive in positive and negative ways. In settings of protracted conflict the mixed history of violence among groups gives each, say Croats and Serbs, or Hutus and Tutsis, a collective memory of times when they were deeply violated by the other. The trauma remembered renews itself as part of the unconscious psyche of group identity and is passed down across generations (Lederach, 2005: 140-145). People remember a particular point in history in a particular way. This moment shaped their identity then, and it continues to shape their identity now. In many circumstances such trauma provides justification and un-guilty conscience for intergroup defence, preemptive violence, or even revenge. The dates remembered may go way back in history but they are present as if they had happened yesterday.

In classical models in general, conflict dynamics are being researched beyond the current occurrences in regard to how behaviour, experiences or symptoms make sense if they are correlated to legacies of former generations (Schlippe and Schweitzer, 2003: 25). The research hypothesis of classical models is that transgenerational re-experience and re-living is significant *ex post* and respectively can be extrapolated *ex ante* (Ancelin Schützenberger, 1998; Schlippe and Schweitzer, 2003: 25). In other words, we can deduct how for example conflicts occur, due to our timely entanglements. With the help of classical models we diachronise from the present into the past, as well as predict from the present into the future of given systems by its timely correlations.

Concepts of *second-order cybernetics* are methods that are describing cybernetics of cybernetics. Cybernetics is the postulation of a scientific principle explaining the control and governing of complex systems. Cybernetics as a science claims to be able to define how a system *really is*: it has borders, rules, subsystems, coalitions etc. This concept implicates the line of thought of control, governing and regulation. In second-order cybernetics the cybernetic principles are applied to cybernetics itself. The *maps* or the questions are analyzed in regard to how human cognition and consciousness is organized cybernetically. It is doubted for example, that *out there* are systems which can be recognized *objectively* by therapists or anybody else. Rather in the concept of second-order cybernetics the observer and his recognition capacities have to be regarded as part of the context that she is observing (Husserl, 1985) same as quantum physics discovered when the observer becomes part of the observed system or what Heidegger calls intersubjective innerworldlyness (1995). Systemic constellation work as also a discipline of second order cybernetics for example is analyzing and changing systems as to how a client is dwelling *in* systems subjectively *in* relation to other elements of the same system. Intersubjectivity in philosophy is described as a phenomenon which is personally experienced (subjectively) but by more than one subject. For phenomenologists this is the only way of experiencing and consciousness when two or more individuals are sharing subjective states. Such is the case in its application – systemic constellations (Scheff, 2006; Martínez Guzmán, 2009: 194, 219).

Central for intersubjectivity as a concept and in its application in systemic constellations is the resulting empathy out of experiencing another person as a subject rather than just as an object among objects. In so doing, one experiences oneself as seen by the *other*, or what in systemic constellations is called to look through the eyes of, for example, the enemy. In other words the first-order cybernetic principles of how a conflict seems to be, to function rationally and seemingly objective are examined and expanded further in a second-order manner allowing to question and often radically change first-order assumptions.

The apparently objective principles, of for instance excluding certain members from a system, might change in a more holistic context when conducting a constellation in which the excluded are included⁴³. The aim of second-order cybernetics in systemic constellations is to move beyond perceived objectivity and (re-)integrate in a second-order approach missing archetypes of bonding, balance, and structural-order. Such a second-order approach is not

⁴³ Inclusion in a systemic constellation context does not mean to forgive and forget about the guilt of a member. At most the former might be more enabled in a constellation, the latter is systemically integrated but not resolved so that the guilt and responsibility remains with the member having caused it in order not to pass it onto later members.

claiming to have reached objectivity by integrating subjective often less-conscious relational insights into a conflict but to help to explore systems more holistically, yet never entirely as such. An ultimate approach is regarded as not sufficient; instead it is strived for more integrity which as such however will never be achieved not by second- or more order cybernetics. It can be regarded as a utopia that one can only get closer and more insightful to with the use of phenomenological methods. Inevitably separations to models that include hierarchy and control are arising (Schlippe and Schweitzer, 2003: 53). In a political context this very often means contradictions towards *Realpolitik*.

Another method of systemic therapy which is incorporating second-order cybernetics is the reflecting team. This method dismisses the exclusive discussion of a therapist team about the index person behind a one-way mirror (what could be regarded as first-order cybernetics). A reflecting team discusses with the client, in the same room, about the insights of its members. In doing so, neither the authority of the therapists comes to the fore front nor is a nimbus of almightiness suggested. Therapy forms using a reflecting team are regarded in a context of cooperation, and not as a concept of power relationships, which are more related to elicitive or systemic approaches in which the therapist is being part of transformation processes. Consequently, an effort is being made to show how therapist teams and clients including their families can closely work together, to find more sustainable solutions together for given problems or conflicts (Schlippe and Schweitzer, 2003: 39). Such a reflecting team setting can be found in the debriefing as concluding observations after the constellation by all participants of the constellation process including the observers.

Narrative approaches, on the other hand, pay attention to the way narratives are communicated instead of focusing on cybernetics or the cybernetics of cybernetics. The development of systemic therapy shifted its focus from analyzing the behaviour of the client more and more to analyzing ideas both from a personal and a collective perspective. Not only language itself, but also patterns of significance that are transported by language in social systems – narratives – (de)construct apparent realities in systems. Due to these insights the rhetorical question if truth is the invention of a liar (Förster and Pörksen, 2004) can be re-evaluated. It seems as if so called truths are not more than well communicated narratives by a few, that more and more tend to increasingly believe. So called truths such as that *Jews are thieves* or other invented assertions in the Third Reich communicated by the NS-regime were believed by many and became almost an unquestioned fact trying to justify one of the biggest crimes on mankind. The approach of conceiving truth in social systems via narratives

(Schlippe and Schweitzer, 2003: 39-42) leads again to the question in which way (hi)story shapes societies or in other words: which narratives are coining a society historically or to which extend truth is the invention of a liar? As described above in second-order cybernetics so called objectivity of first-order believes of people can be re-evaluated by analyzing the narratives underlying them by for example the method of systemic constellations.

3.5 Synthesis

This chapter has addressed the manifold elements and dimensions political constellations and systemic constellations in general consist of, as well as how political constellations are carried out by the iFPA. The most underlying for the conduct of any kind of systemic constellation is a negative conflict. Conflicts always consist of at least four levels: the intrapersonal, the interpersonal, the structural, and the cultural. Those dimensions are at all times intermeshed and overlap. The same is true for the different constellation types which overlap and always address the family, the organisational, and the political dimension no matter which constellation type is carried out. Therefore a family or organisational constellation always has a political dimension, same as a political constellation always has organisational and personal-family based aspects and so forth. Those aspects have been highlighted in the different variations of political constellations as personal, integrative, or structural political constellations. The state of the art in current research and the different systemic therapy models, to which constellations are complying in general to, but cannot be limited to one single model, concluded this chapter.

After having defined the conceptual framework and background of systemic constellations in general and of political constellations in particular in the next chapters we will elaborate on what may be called the *technology* of systemic constellations. Particularly the phenomenon of representative perception as the foundation of systemic constellations will be analysed in detail, mainly from a natural science perspective of morphic fields and quantum physics, to see why we have this ability as part of our consciousness.

4. On representative perception – The process of consciousness.

*A person starts to live when
he can live outside himself.*
Albert Einstein

In this chapter it will be elaborated why systemic constellations in general and political constellations in particular *work* the way they do. The focus in this chapter will be kept on describing and analogising representative perception in systemic constellations. The fundamental question that will be addressed is: *How is it possible that I place a couple of people in a space according to the clients intuition and that these people then start perceiving similarly to the real entities they are representing?*

From a rational conventional scientific perspective systemic constellations can only be described to some extent within the limited academic framework, as it has been denoted already. In this chapter the borderline of natural sciences and transcendence will be explored more intensively to show the, although few, traces transcendence leaves in conventional science and to compare the existing approaches to explain the various aspects of transcendence in systemic constellations.

Such a transcendental understanding that our Being-in-the-world is much more than me as an individual, dualistic, inherently discrete, distanced and disconnected entity is the bottom line. In this chapter we will be exploring more profoundly towards the limits of rationality and positivistic science and when also moving beyond them. What will be described is how our social Being is formed by and is forming part of fields that we are entangled to. This nature of fields we are connected to via our consciousnesses is permanent and immanent in us even though we are most of the time not, or only sub- or unconsciously, aware of them. The key benefit of systemic constellations is *the consciousness of the relational fields* we live in more fully and *to experience change in systemic constellations which is showing and unfolding as future which is already manifesting itself.*

Science in general is so far largely unable to describe why we are more than what we seem to be in its depiction of rather closed individuals as units of analysis. Profound studies about the impact of intuition and intentionality on decisions we take, and consciousness in general, even from a narrow individualistic view, are largely lacking. Research on consciousness from

neuroscience, phenomenology, psychology and many other disciplines is vast and the findings highly fragmented.

In fact, the gathered knowledge about consciousness in neuroscience, as regarded to be the most important discipline in conscious and cognition research, is little and many new neurological findings point into the direction that the academic discipline of researching the brain might not be very useful in this context in general. The neuroscientific limitations are trying to put together a wrong puzzle of our brain, as Carter argues, because “consciousness might more likely lie outside the brain, rather in the interaction between minds and in a realm not bound to space and time” (2002: 103).

Phenomenological philosophy provides probably the closest descriptions about consciousness in reflections about our Being without empirical research or measuring devices but by simple deductions of how my Being in the world can be apperceived by myself. The form our complex organic systems emerge into no known physical or other natural-scientific laws can account for, and therefore rational evidences are few. Those transcendental scientific evidences available however on the other hand show that we are more and have abilities that are going beyond conventional scientific explanations and suffer at the same time one fundamental shortcoming in an orthodox scientifically limited discourse. With conventional science we are *only* able to prove that we seem to Be more between us, which is changing us or the object analysed. What Einstein called “spooky action at a distance” when he could not explain, however prove, that if he changes the nature of one element in a certain laboratory the nature of similar, far away elements that are just Being in the world (the reference value) would change simultaneously can be regarded as an example of traces or footprints of a much bigger gestalt of our Being.

In this context some approximations shall be made to attend questions such as: Why do apperceptions in constellations correspond to the represented entities? Why can it be that we perceive in constellations representatively relational feelings of joy, anger, sadness, that can be in connection with bodily sensuous perceptions of shivering, heaviness, sweating? Very often systemic constellation work is challenged by such valid questions and doubts that can often not be dispelled until a constellation has been conducted and the representative dynamics are experienced on one’s own body and mind. Therefore also the literature on systemic constellations has to be looked through two lenses at least. One, mostly it is read by people having had experiences with this work as representatives, clients or facilitators and secondly by fewer others not being experienced with it. Therefore, these utterly different

readers have very different mindsets on what they read up on. For the latter they are often in search for some more understanding of the strong experiences they had during a constellation and have an interest in generally exploring this method further, while the latter are highly sceptical about such an incomprehensible and unintelligible new age method (Buchholz, 2003; Goldner, 2008). Such critics including conventional scientists are then often responsible for the negative critiques on such publications, scepticism also the theory of morphic fields faces. As long as the phenomenological background of constellation work is not better understood as “experiencing consciousness from a first person point of view in a method allowing for appropriate conditions to direct intentionality” (Woodruff Smith, 2008), meaning that critics should have at least tried to be a part of a constellation carried out, these ambivalences will remain.

Biology, quantum physics and neurology offer research results that can be used to explain, why we can *re-perceive* as a representative similarly to the entity we are representing. It shall be emphasised that these truths are findings largely within scientific disciplines which are questioning and expanding their own discipline and are researching their applicability in other related fields. Therefore they will only be compared to systemic constellations to outline similarities and to find overlaps. The author is not a natural scientist and therefore the following elaboration shall not be understood as direct explanation or derivation for the phenomenon of representative perception as such but as a transdisciplinary interpretation and approximation of various natural and humanistic sciences. So far there has not yet been any large scale natural scientific research been carried out directly on representative perception and it is only tried in the following to interpret the meta-theoretical findings of natural sciences to compare them to the humanistic discipline of phenomenology which includes systemic constellations as a method of conflict transformation. It is believed that the findings of natural science are correct and accurate and therefore the focus will be kept on the sociological insights they provide in their interpretation in general and for conflict transformation theory and systemic constellations in particular. The high humanistic relevance of natural sciences and its implications for our human relations has also been a major concern of some of the most ingenious natural scientists and above all probably Einstein himself, in their increasingly political writings in the advent of their career and life when reflecting for example on the dire consequences for humankind of the discovery of the atomic bomb. Or as Einstein said “technological progress is like an axe in the hands of a pathological criminal.”

Thereby it is important to mention that disciplines within and amongst themselves have different lines of research and allow different margins of manoeuvre in their academic field if they want to receive mainstream accreditation in their discipline. This is an immensely important factor for scholars particularly in natural science wanting to explore transdisciplinarily to bridge the fundamental dilemma of specialists thinking to understand their field and merely comprehending the implications their findings have on society. There is only a very slow movement in academia that can be observed towards one discipline making an effort to understand other disciplines and that in those available synergies probably lies more potential for positive innovation for society and not for abstract, alienated science and its members. A systemic understanding does suggest so, of not only our individual Being being more between us than in us, but applies also to the collective Being being more between related fields, in this case academic fields. The first enriching encounters between systemic constellation facilitators and the quantum physicists Hans-Peter Dürr and the couple Görnitz as well as with Rupert Sheldrake are in support of such transdisciplinarity (Mahr and others, 2008b).

4.1 Building bridges between classical and modern natural sciences

While a classical physical field needs to be energy-carrying like the gravitational or the electromagnetic field and even though we cannot touch them like matter, fields conventionally have a more or less comprehensible meaning for us. But new physics requires the introduction of a completely different type of field describing various degrees of connectedness, which are immaterial, nonenergetic⁴⁴ and rather incomprehensible for us (Dürr, 2002: 340).

In a classical framework of modern physics for example natural laws are being defined which do not change over time that enable us to determine past configurations and predict future events from the knowledge of one cross-section through time (Dürr, 2002: 340). Natural laws are establishing the predictability of events in the future due to a timeless and local (which in colloquial language can be translated into *universal*) applicability of the in the

⁴⁴ Nonenergetic, from a systemic constellation understanding, means that an energy transfer is not needed to be present or observable in systems to energise them or what may be called representative nonlocal energetics. This assumption runs counter to physics in general since in physics, old and modern, energy is strictly conserved for closed systems.

past established formulas. Those models, as any model in science, are however only describing parts of realities representatively, as is the nature of any model, to describe more complex realities in a simplified construct in order to isolate and explain a main objective. For this argument we ignore the fact that such reconstructions and representations of reality will not succeed in any practical case because of our incomplete knowledge of the comprehensive and complicated present reality. Thus a model is used to describe simplified more complex realities on the one hand, in order to make us understand complexity in a condensed way; on the other hand, if we complexify a model in turn we will not arrive in reality again because a model only describes reality; it does not holistically grasp it as such (Dürr, 2002). This is an important insight for conflict transformation which also Lederach is attending to and which he analogises with quantum physics and new science at large (2005: 31-40, 2007a).

Such model characteristics are however largely unattended in classical physics and only vaguely explained by inherent instabilities of chaotic systems or incomplete knowledge. Heisenberg discovered uncertainty relations in his research explaining that parts of systems are indeterminate and that we can therefore not speak of point masses, but of smudged particles as representations of the distribution of electrons in the shells of atoms (Dürr, 2002: 341). Heisenberg's scholar Dürr applies this insight to new physics arguing that a "relationship structure arises" also, besides the conventional building blocks of atoms, molecules etc., "because of the substantially inherent holistic structure of the relationship" that is typical of quantum physics and it therefore strictly seen does not allow us to talk only about parts of a system but the unit of analysis shall be a system (2002: 341). This holistic relationship structure sufficiently emerging from potentiality and not necessarily reality can also be used to describe the systemic approach used in constellations. Based on this insight of quantum physics that relationship structure, the form causing effect of the very way relationships are shaped, is substantially inherent in systems of relationships points us to the systemic archetypes constellations define for our relationships: bonding, balance and structural-order. These archetypes we may imagine like a map of relations. What systemic constellations do not do, is to draw the map as such but they suggest that a map of our landscape of relationships can be *drawn*. The geographic image of relatedness and its dynamics unfolds in a constellation and therefore draws itself and looks from constellation to constellation differently. However the model used for relationship mapping including its different time horizons, realities and potentialities is the systemic one based on its underlying archetypes. In other words systemic constellation work, in analogy to Dürr's relational explanations of quanta above, is unfolding the structure of individually different relationship

structures, the second order structure, and the relatedness of its entities based on the substantially inherent holistic structural-order of relationships in social systems.

In this light, the visualisation of layers of past, present, and future realities in systemic constellations through for instance reintegration of ancestors, the consciousness of less conscious systemic entanglements and the preconscious experience of future transformation through the realisation of potentiality (even simultaneously and nonlocally) seems not to be so far fetched as conventional scientists sometimes argue. However, potentiality also has to show itself, needs to be made somehow realised, made visible in order to be utilisable. Certainly, potentiality is inherent and probably *per se* bound to systems, as also systemic transformation theories argue when suggesting that more sustainable sources and energies of positively changed reality towards beyondism (transformation and potentiality) lie within the system (Körpen and others, 2006), that need to be experienced, acknowledged, appreciated and utilised. Thereby this realisation of potentiality through the coming into Being when preconscious elements and transformative elements are showing itself in systemic constellations shall not be understood as a mystical signal from the system being far away (Mahr and others, 2008b) but as a natural result of strong resonance and coherency in systems which consist of more than the present and the past.

An important dimension as already mentioned above in both classical and new age physics is time in this context of comparing quantum physics and systemic constellations. While in the latter time in a holistic concept is seen also circular when integrating *the past in the present of the future*, in the former it is a linear sequence of non-coexisting realities and is accepted as a basic precondition devoid of any further interpretation (Dürr, 2002: 340).

Modern Physics with the introduction of quantum physics started ever since the 1920s to challenge these linear concepts (Dürr, 2002: 339) in stating that the unchanged particle no longer exists, that is, there are strictly speaking no objects that are identical with themselves over time. And thus basically the object-based world existing continuously through time does not exist either but a systemic-fields-world in which we are *in* as changing subjects and not as detached static objects (Dürr, 2002: 340). Thus, occurrences in nature are no longer detached like mechanical clockwork, but have the character of a continuing creative evolution in a much more circular entwined way; as some cultures have a circular understanding of time which comes again, is holistic and simply *is*.

In modern physics our *being in the world* is acknowledged in terms of our *entanglement* which describes our connectedness with the means of relations in a holistic “‘possibility gestalt’ that is neither strictly determined as in classical physics nor purely arbitrarily, as if ‘anything goes’” (Dürr, 2002: 340). New physics not only have a strong focus on the object of research but include the relationships objects have with another, their entanglement, when subjectifying the objects of research (Sheldrake, 2000: 245). Such entanglements of objects were observed already by Einstein, for example when he discovered in his principle of nonlocality that you cannot analyse one object independently in a laboratory without influencing the Being of similar objects, which might be far away from the analyzed.

We can see that natural sciences and particularly quantum physics are intensively researching to understand and to explain the entanglements of things and Beings in general as a vital factor, when analysing the subjectified objectivity of matter. Dürr summarizes the subjectivity of objectivity as follows:

Matter is not composed of matter! Basic reality, “Reality” is no more reality (from Latin *res* = thing), object/matter-type reality, but “potentiality,” expressing only the possibility to materialize, to be realized. The conception that matter is the primary aspect, and relationships between it (connectedness, or shape, or gestalt) is secondary, is no longer valid. Modern physics reverses this ranking: form before matter, relationality before materiality, potentiality before reality (with “before” used in the sense of “more profound”) (2002: 341).

So if we agree that *what is between us is more important than what we are in us individually* and should therefore be in the focus of our analysis both in natural and humanistic science we are still left with the difficulty to imagine pure relationships, connectedness or gestalt⁴⁵ as *substance*, as underlying foundation, without a material substrate. This is probably, because we have reached the limitations of science in general in our universalistic, however eurocentrist academic model. Mysticism and spirituality can be understood very *real* as the possibility of more fully integrating the human Being into relational reality including its potentiality and offer more integrative worldly approaches to describe resonance of our relatedness. Mystical transformation makes it possible to recognize the larger dynamics

⁴⁵ The gestalt of our Being is mainly consisting of relationality and thereby should be understood as non hierarchical, non judgmental, and unfolding. The gestalt showing in any method not only in systemic constellations is only partial. For Dürr for example the amount of gestalt of quantum phenomena that are so far uncovered can be compared to a footprint only. This description by use of the term gestalt itself should be understood metaphorical, since the term might be the most accurate to describe relatedness, however refers to some sort of Being and size which relationships are not since they are immaterial, a formed nothing and everywhere and nowhere at the same time. So *per se* it is impossible to describe with words the indescribable nothingness that only seem to consist of form which brings us back to the difficulty of describing systemic constellation work in which this gestalt of bonding can be more consciousnessed.

behind all conflict and to experience the common ground of Being shared by all, including our enemies. The capacity to learn to recognize and to experience such forms of common Being is a potential available to all of us, and when realized for instance in systemic constellations, it transforms everyone (Mahr, 2010a). For Lederach and Mahr peacebuilding and conflict transformation in particular, and for Chomsky and Foucault human nature in general, have much to do besides solid conflict research with fine arts, skilled intuition and matured spirituality in a sense of non-judgement and the dropping of convictions of right and wrong (Mahr, 2006a; Chomsky and Foucault, 2006: 8).

In systemic constellations we as representatives perceive and visualise with all our senses more the gestalt of constellated relations and dynamics that the client can perceive first from a meta perspective, of not actively being part of the constellation, and later on from a micro perspective of replacing her representative in the constellation. Systemic are both forms of involvement. The former as more holistically observing the client's conflict system, the latter as experiencing from her own position the unfolding dynamics to consciousness and transform them.

Relationality does not have a material substrate in its immaterial gestalt, relations are a *formed nothing* and therefore a holistic, highly differentiated formed structure is unfolding itself in constellations (Dürr, 2002: 341). A general understanding should guide during the constellation the facilitator, the client, the representatives and the holding circle that this method is able to unfold more relational dynamics, but probably still only unfolds small parts of its gestalt. What shows itself bodily-sensuously in a constellation are the systemics of our relatedness in a very visible way. The sensuous spacious illustration is a method to consciousness relatedness more which is however not describable, illustratable or anything else we are able to perceive and therefore the method systemic constellation should be understood mostly as a metaphor in itself when metaphorising, or translating, relationships into constellations. Nobel Prize winner Dürr as one of the most respected physicians of our times furthermore states that:

In quantum physics (more than one particle), the gestalt, "lives" in multidimensional space, which has nothing left in common with the three-dimensional space of the world we can grasp, but eventually does leave "footprints" (realizations) there (2002: 341).

When we link this gestalt formation of reality, which does not show in the three-dimensional space we might be able to understand more why transrational methods such as systemic constellations are hard to be described in written words without being able to perceive what

dynamics and realities we are able to representatively perceive in conducted constellations that go beyond the world we know. Or as phenomenology suggests that one needs to experience phenomena oneself in itself in order to comprehend it (more).

While natural scientists in general are researching to explain us (including more objective things) and our relatedness, phenomenology tries to explore what ethical fabric our relationships are made of and what implications this has on the *meaning of our Being* and on our various layers of Being as such.

As one might be able to detect from the comparison above of quantum physics and humanities at large it is yet quite difficult to literally compare physical insights with human beings. However if we agree that entanglement does concern both physically detectable as well as physically not fully detectable fields because they have to do with the relations of more than one particle – the most fundamental definition of quantum physics – then we can see big overlaps with our human relationships which in turn are very likely to have similar patterns than relationships between particles as we are also made up of them. This *betweenness* which forms relatedness is equally intangible no matter if between particles or humans but bear some kind of attraction field that forms this nothingness of relationship tissue *both in immaterial realities and in its potentiality*.

The parallels between social and quantum relatedness are immediately apparent, and it should therefore be an incentive for us to concern ourselves more intensively with aspects in line with those new findings but outside the conventional classical conception (Dürr, 2002: 344). Dürr argues for sciences that include free will and intentional action which provide additional freedom in the rare case where conscious consciousness is effectively realized by another step of emancipation in the human being (2002: 344).

Systemic constellations might be regarded as such a possible emancipation in their transcendental nature which conventionally can hardly be described, however already can be proven in its effects (see empirical part). At this point it shall be mentioned that the method of systemic constellation may however still be quite conventional if we compare it for instance with the Chinese qi-gong medical art in which people are practising bigu, a transformation of one's Being in which practitioners are not eating any more, often for several years, again a conventional scientific prove that under appropriate enabling conditions people can live with less calorie intake than we can survive with. Scientifically this is impossible. However, in well documented and researched studies the opposite is shown. Bigu suggests that there is an energy transfer from a master that can be far away. It shall here only be pointed to other much

more far reaching phenomena without going into detail, however it is reported that bigu people actually are not only surviving but live comfortably and experience themselves as actually being more energetic than before. With a strong resonance to the master, which however cannot be measured in any way known to natural science, this transmission gets by. For a conventional scientist this is, indeed, very hard to swallow because in physics, old and modern, energy is strictly conserved for closed systems and must be exactly compensated by some energy input from outside, which in the normal case occurs by eating. And even if energy compensation is not given by nutrition it is yet claimed that energy transfer must be somehow observable. But both is not happening conventionally and is yet somehow happening: energy transfer is occurring, since the bigu-people live comfortably and, impossible as it seems, it is immeasurable. Via resonance fields they are not only connected to highly related people being far away but they also receive life supporting and enriching energies which compensate nutrition.

Quantum explanations for this resonance phenomenon argue that this transfer does not contain of energy at all but rather with the potentiality or spirit behind, which represents a nonenergetic immaterial connectedness. In turn the research data implicitly suggests that *energy intake is needed only where there is too few potentiality transfer from our relationships*.⁴⁶ Representative perception in systemic constellations seem in the light of bigu practise as a relatively simple phenomenon. Dürr conclusively argues in his integrative call of science and humanities:

In a holistic world there exists a basic complementarity between exactness and relevance in the sense that absolute exactness can only be achieved for the irrelevant, because this necessitates perfect isolation and hence destroys the context, which is required to judge relevance. On the other hand searching for the relevant requires the courage of openness. By being open and staying open we sacrifice certainty and security to some extent, but it allows us to probe different approaches that not only enrich our experience but unfold new dimensions because the whole is more than the sum of the parts (2002: 350).

Similar insights suggest systemic constellations in their consciouisation processes of no immediate judgment (Mayr, 2008b) to explore more options for conflict transformation in being less judgmental when delaying our conscience to *only* representatively perceive conflict dynamics and our relatedness to them. While in everyday life we tend to judge too quickly and keep ourselves not open enough. To allow ourselves to expand our reference frames of judgment providing security to us, and open ourselves to explore and experience common

⁴⁶ For the detailed research design and the findings please refer to Dürr, 2000 and particularly the references given on bigu experiments.

ground of Being is also the concept of positive insecurity of Vicent Martínez Guzmán for *Being peaces - hacer las paces*⁴⁷ (2001, 2009). Another example of such holistic science which is able to shed some more light on representative perception immaterially and non-energetically is the theory of morphic fields as Dürr also mentions explicitly in his publications (Dürr and Gottwald, 1999; Dürr, 2002: 340).

4.2 Morphic fields – The presence of the past.

The underlying idea of morphic fields is that our Being is more located between us than in its individuals. The theory of and the experiments with morphic fields explore why the whole is more than the sum of what its individual entities consist of because of their relatedness. More precisely the hypothesis put forward is that the whole is more than the double of the sum of its parts if we base it on the assumption that more of our Being is between us than within us. In Sheldrake's concept of an extended mind our colloquial understanding of why *the whole is more than the sum of its parts*, which normally is just mindlessly used to describe something more we do not understand but vaguely address, can be more comprehended.

The findings of the British celebrated scientist Rupert Sheldrake are not only revolutionizing and challenging mainstream science but offer a major contribution in explaining the phenomenon of representative perception in systemic constellation work. Sheldrake, who has studied biology and biochemistry at the Universities of Cambridge and Harvard and is member of the Royal Society - the arguably most distinguished British association of scientists with former members such as Isaac Newton or Thomas Huxley⁴⁸ - is suggesting in his publications an understanding of science which in many respects challenges and proves the domain of mainstream science wrong.

With his theory of so called morphic or morphogenetic fields Sheldrake challenges the currently accepted theories in natural sciences which define and research the universality of natural laws. Sheldrake argues and scientifically proves that organisms are connected by

⁴⁷ Literally *hacer* translates into *making or doing* peaces. However, from a phenomenological point of view which Martínez Guzmán is himself highly emphasising *Being peaces* focuses on consciousness and its experience as key to us from a first person point of view as we live in conflicts, which make us consciousness more, and therefore transforms us *and* conflicts we live in at the same time.

⁴⁸ Who are interestingly enough negated by Sheldrake's research as he was headlining: "Science has got it all wrong" (Sheldrake, 1981). Yet Sheldrake remains one of the most reputable members of this association.

fields and are evolving and influencing another so that over space, time, consciousness and other influences our perception and science at large is constantly changing and can be changed. In other words, the theory of morphic fields proves to a wide extent that translocality, transrationality, transpersonality and transtemporality are scientific methods that can be applied in academic fields such as conflict transformation by political constellations. The organisational principles of nature, according to morphic fields, are not fixed for ever, but are evolving with the systems organized by them. Essentially Sheldrake more recently argues in his concept of an extended mind that most of our Being is based in fields of connectedness between us and not in our Being as relatively independent individuals living in separate realms, similar to the newer insights of quantum physics above. Sheldrake is able to prove his theory with a wide variety of statistically significant experiments which his team and other research institutes are conducting.

In more profoundly describing the phenomena of representative perception which constellation work is based on, many insights can be gained from the theory of morphic fields. Sheldrake's key hypothesis posits that so called morphic or morphogenetic fields are a medium of distant effects. And via fields entities are affecting each other without having to be in direct material contact (Sheldrake, 1990: 130-131). He put forward the hypothesis of *formative causation* as being part of the theory of *morphic resonance*, which proposes that phenomena – including sociological ones - become more probable the more often they occur, and therefore biological growth and behaviour becomes guided into patterns laid down by previous similar events. He suggests that this underlies many aspects of science, from evolution to laws of nature. Indeed, he writes that the laws of nature are better thought of as mutable habits that have evolved since the Big Bang (Sheldrake, 2005a).

From a conventional metaphysical point of view fields are representing unvarying forms and ideas that are best explained mathematically. Sheldrake's morphic field theory disproves Plato and most metaphysical assumptions and argues that fields have some kind of collective memory. Fields evolve in nature and are influenced by what has happened earlier. They develop habits in and of themselves and are transmitted from past members of the species through a nonlocal phenomenon called morphic resonance. Through morphic resonance, the patterns of activity in self-organizing systems are influenced by similar patterns in the past, giving each species and each kind of self-organizing system a collective memory in the present (Sheldrake, 1990: 141-142). Those emerging and evolving morphic fields shape the form and behaviour of its elements (Sheldrake, 1987: 16). This influence *is*, can be regarded

as pre-given and is evolving. By connecting more, by going into resonance with our relatedness, we can consciousness those fields more deeply, perceive our less-conscious Being and utilise this influence positively for conflict transformation.

4.2.1 Some experiments with morphic fields

Sheldrake proves in many profound and yearlong experiments that the laws of nature are not constants, but have to be regarded more in a habitual way. He hereby is taking a counter position to materialism which is based on evidences that life rests upon more than biochemical and classical physical mechanisms, common sense all cultures embody in some way however centrist science disregards. In the following verified experiments from Sheldrake's scientific team are presented and explained to understand better these seemingly human and natural phenomena of distant or transcendent connectedness, before some further theoretical analysis in regard to political constellations and conflict transformation is provided.

The telephone experiment

In this research Sheldrake's institute is investigating since many years the human ability of telepathy. Many people say, they knew in advance who called before answering the telephone. Or that they were thinking of somebody without any apparent reason who was promptly calling at that time in fact. Sheldrake carried out experiments to find out if people could really tell who was calling. In over 850 research trials the telepathic ability was tested to guess who was at the other line. The result was positive and statistically highly significant. The participants could have been called from four different persons who were staying at different places. Before each and every trial, the investigator, who was placed at a location different from the participant, decided who of the four persons would call next and announced this to the callers who were again not at the same place as the investigator. As soon as the telephone rang the participant guessed who was calling her before she answered the phone and was checking whether she was right or wrong. After pure statistical probability the hit rate should be 25%, or one fourth. Statistics would suggest that every fourth time the participant should guess correct. In fact the hit rate was on average 42%. This is a statistically

highly significant result.⁴⁹ Thereby it did not matter if the calls were made at random or at defined points in time that the participants knew beforehand.

At 37 participants it has been in detail researched which influence there was on the test results, if the called person knew the calling person or not. In doing so, drastic differences were observed. If the caller was known the participant guessed right in 53% of the cases. If the caller was not known the hit rate was only 25%, exactly corresponding to the expected statistical probability rate. The differences in the result regarding knowing or not knowing the caller was highly significant and also in the overall result this significance showed since the participants named people to call them they typically somehow knew.

It has also been researched which influence the distance between caller and callee had. The hit rate of calls from overseas with more than 1600 km distance between the test persons was at 65% higher than at domestic calls with only 35%. It has to be mentioned that the callers from overseas were mostly people the callee had close personal relationships with, what enforces the hypothesis above. To conclude, it appeared that for a successful identification of the caller we depend more on the emotional than on physical closeness (Sheldrake and Smart, 2003a: 184-199; Sheldrake and Smart, 2003b: 224-232).

This telepathic ability, we humans seem to possess, has yet to be approved by mainstream science because it cannot be profoundly explained in a scientific way. Sheldrake however proves and gives evidence in clear-cut scientific experiences that human-beings have a telepathic ability, though he cannot yet explain this phenomenon entirely. Similar researches were carried out also with other media to gain more insights on the phenomenon of resonance such as with SMS (short message service) or email in which participants again had to try to sense before the message came in who sent it (Sheldrake, 2009). The results were equal.

Following the evidence of our telepathic ability, concerning systemic constellations we might adhere that: Representative perception by representatives is possible even if the represented person or entity is not in the same place. Second, a personal relation of the client to the conducted systemic constellation is a precondition but at the same time sufficient, because the closer we are emotionally to conflicts the more we resonate with them. Third, representatives in systemic constellations can be random people due to the emerging knowing field accessing the wisdom of constellated systems. Habitual transition when one element is able to

⁴⁹ For a more detailed and clear research design including the statistical testing of hypotheses and other methods such as standard deprivation, contingency intervals and correlation coefficients see Sheldrake, 2000b: 224-234; Sheldrake and Smart, 2003a: 184-199; Sheldrake and Smart, 2003b: 224-232.

empathize similar to the state of another can become possible due to morphic resonance from the client to the representative while setting the representative up. These propaedeutic posits will be developed and backed up by looking into some more examples and the theory of morphic fields in the following.⁵⁰

The sense of being stared at

Another commonly known phenomenon is that one can feel if somebody is looking at another. This sense of being stared at can be researched by simple experiments. During the experiment two persons are teaming up: one is the subject and the other one is looking at the other from the back. At each series of trials stochastically it is set, whether the observer has to stare at the subject or if she has to look somewhere and think about something different.

More than 15.000 independent trials have been carried out in this test arrangement with more than 700 probands in the last years. Again, it has been guessed significantly more often right than wrong. This phenomenon showed itself still when the subjects were wearing eye blinds and did not get any feedback during the experimental series if the guess was correct. These experiments Sheldrake also conducted in schools in London in which the participants were not only wearing eye blinds and were not informed about correct guesses but the two parties were separated and stared at, or not, through a closed window glass. Also in those experiments the amount of correct guessed trials was significantly higher than the wrong ones. On Sheldrake's request teachers in Germany, Canada and the USA were conducting similar experiments and the investigation results showed an even more significant result than those of Sheldrake's own experiments. Due to the fact, that the results were still highly positive even though visual feedback was eliminated and auditory or olfactory influences were prevented by a closed window glass it was proved that we experience a sense of being stared at which is not relying on any of the scientifically approved five senses. Sheldrake concludes that the sense of being stared at is dependent on a factor which is so far unknown to science (Sheldrake, 1999: 53-76; 2000: 237-252; 2005).⁵¹ In other words: we are able to sense relational dynamics even though we cannot sense these elements with our conventional senses as such. The only conditionality to experience this certain kind of feel,

⁵⁰ It is believed that for readers being unfamiliar with the theory of morphic fields some examples are more explanatory from a didactical perspective rather than starting this sub-chapter with a lot of theoretical deprivations which will explain overlaps to systemic constellations. Therefore, the rather illustrative preliminary conclusions will be backed by some more theoretical elaborations subsequently.

⁵¹ Again for a more detailed research design including the inductive and descriptive statistical empiricism please refer to the offered publications in the bibliography, also from Sheldrake's critics.

which is often referred to as gut feeling when trying to sense somehow with our senses beyond our senses, is a form of relatedness.

In regard to systemic constellations we can deduce that there does not necessarily have to be an information exchange between the client and the representatives to perceive representatively. The transcendental theory, that the knowing field in systemic constellations unfolds non-rationally is thereby supported. In addition the theory of hidden constellations is also backed in which there is no information exchange at all between the client and the representing participants. In such hidden constellations the representative does not know which element of a system he is representing however, the representatives can still experience surprisingly similar to the feelings of the real elements being represented (Schlötter, 2005).

The termites nest experiment

Sheldrake is also experimenting with animals in equally clear research designs and scientifically highly significant results. For example, he is cleaving a termites' nest in two parts with a massive metal plate and one part of the nest is being completely removed. A termite nest consists of thousands of hallways which are combined highly complex and like a labyrinth with each other. Immediately after the one part of the nest is being removed thousands of termites are streaming out to start reconstructing the nest. In this reconstruction process there is obviously no leader coordinating the reconstruction, nor that such a leader or any other termite would have a mental plan of the old nest and how to reconstruct the hallways so that after removing the massive metal plate they would rematch. There is no scientifically justifiable way one could conceive that an insect would have an intelligence exceeding that of humans, so as to communicate with all other termites simultaneously and being able to reconstruct such a highly complex nest in such a precise way.

But once the separating steel plate is removed after the reconstruction has finished, the hallways surprisingly are fitting perfectly together. To exclude the notion of coincidence, this experiment has been repeated by Sheldrake's team hundredfold in exactly the same way and a first set of experiments has already been carried out with the same results by South African biologist Eugene Marais as early as 1920. Again, it could be scientifically proved that termites have an ability which conventional science cannot explain, but the presence of this ability can be proved undoubtedly.

In addition, termites are blind, and the inside of the nest is dark, so they cannot do it by vision. Even the most orthodox scientists of the reductionist school needed to agree that it is unlikely that they do it by hearing or acoustic methods, because of the constant background of sound caused by the movement of termites within the mound. The sensory physiological hypothesis is that termites do it by smell. And even those orthodox scholars agree that that seems farfetched since even termites cannot smell subtle odours through a steel plate. It seems that there is a social field coordinating the actions of individuals which transcends the blocking device (Sheldrake, 1987b: 321-322).

4.2.2 From examples to theory

Other similar examples for suchlike abilities are for instance the simultaneous turn about of flocks of swallows or the turn about of schools of sardines in the sea. These phenomena cannot be explained by exorbitant fast reaction times because there is hardly any momentum of delay that can be observed when these flocks are turning. This coordinated, yet random movement without a commander in chief is too complex to be predicted by any computer programme because flocks and schools “move in response to the stimuli that emerge by complex group behaviour” (Lederach, 2005: 32). What other researchers call manoeuvre wave describe an extremely fast propagation rate of about 20 milliseconds from bird to bird. This is much faster than the individual birds’ minimum reaction time to stimuli which is about five times longer; that is, they reacted as individuals five times more slowly than the rate at which the manoeuvre wave moved from bird to bird.

As the large group examples of animals illustrate which are able to reconstruct complex nests with their togetherness, or react five times faster than individually, it is impossible that these abilities are present in individuals and may open new horizons for new methodologies in science integrating such collective intelligence. What is observable is at least a big improvement of senses (in the exponentially increased reaction times of swallows for example) if not an emergence of a collective intelligence as such to which individuals only resonate to and which is present between similar members of groups as fields (arguing that termites for instance have very little individual intelligence and no plan of how to reconstruct a nest in their individually hardly existent brains). For Sheldrake, these research results lead

him to his hypothesis of an extended mind in time and space that humans and probably even more animals can access by morphic resonance. The data from animals show that this collective intelligence and ability is enormously increased the bigger the group when being compared to the individual group member, in a way that the whole is rather the multiplication of the parts,⁵² than just more than the sum of its parts.

Another test series was carried out already in the 1920s by Harvard University psychologist William McDougall who did experiments for 15 years, in which different generations of rats learned to escape from a tank. The first generation of rats averaged 200 mistakes before they learned the right way out; the last generation 20 mistakes. McDougall concluded that, contrary to accepted genetic science, such acquired knowledge could be inherited and made available to preceding generations. In later efforts to duplicate McDougall's experiments in Australia, rats of the same race made fewer mistakes right from the start or in other words later generations of rats did better even when they were not descendents of the earlier rats (Sheldrake, 1987).

Sheldrake indicates that nature has some kind of “collective intelligence”, and that this intelligence is present amongst us as a communal sense forming group intelligence and cohesion in us and not in me as an isolated individual (Sheldrake, 2006; 1990). Large group intelligence in the human context hereby should be more understood as an ability including but not only consisting of intelligence, which may be used to carry out normatively spoken positive and negative actions. A tenor of positive intentionality and personal entanglement are indicators for the conduct of systemic constellations in the iFPA for instance.

Negative behaviour of crowds for instance can be observed in East African mob justice when mobs are killing thieves sometimes on mere assumption in an enormously fast formed however very coherent group, of mere passers-by not having witnessed the theft or knowing the thief. A certain highly simultaneous group pattern of similar intentionality can be observed in this short time span until the theft is killed which participants describe as a different state of mind which has not to do with what is perceived *reality*. In this fading out however very different behavioural patterns can be observed which seem coherently carried out by a temporarily united group. Other such group mind phenomena are researched when analysing hysteria during Nazi Germany theorising that a group mind existed beyond of what is present in the individual and which makes the individual a blind element in such fields.

⁵² This obviously suggests for this figurative quotation to make sense, that an individual is significantly more than mathematically 1 due to our betweenness.

Similar, however positive experiences are reported in sports when athletes on successful teams commonly compare their squads to a composite organism where everybody fits in and knows where their team-mates are going to be. Such collective social phenomena behave more like a single organism than like a composite of separate individuals.

In general, for us humans, it seems to be more difficult to resonate intensely with such fields because our reasoning prevents us generally from more direct field perceptions so that we have to use special methods to tap them such as systemic constellations. The more alienated we are from ourselves the more methodological aid seems to be needed which particularly applies to today's alienated capitalistic social systems we live in. This collective faculty of us to perceive group dynamics as resonance and to change them positively is able to give some more insights into the phenomenon of representative perception in constellations when we are able to perceive dynamics of social systems as representatives.

Form comes from habits comes from resonance

The theory of morphogenetic fields argues that morphogenesis, or the coming into Being of form (Wilber, 1999), is happening because of habitualisation of similar forms in the past rather than because of fixed universal rules preset for eternity and set since the Big Bang which are missing out on formative causation, or: what forms organisms. If we look for example at DNA, that one day we might be able to decode, as researchers already did in certain areas, Sheldrake argues:

DNA only codes for the materials from which the body is constructed: the enzymes, the structural proteins, and so forth. There is no evidence that it also codes for the plan, the form, the morphology of the body. To see this more clearly, think of your arms and legs. The form of the arms and legs is different; it's obvious that they have a different shape from each other. Yet the chemicals in the arms and legs are identical. The muscles are the same, the nerve cells are the same, the skin cells are the same, and the DNA is the same in all the cells of the arms and legs. In fact, the DNA is the same in all the cells of the body. DNA alone cannot explain the difference in form; something else is necessary to explain form (Sheldrake, 1987: 14-15).

Such knowledge gaps in the study of DNA (deoxyribonucleic acid) mechanistic biology insufficiently describes as *complex patterns of physio-chemical interaction not yet fully understood*, a meaningless note to postpone explanation into some time in the future (Sheldrake, 1987: 15). An observation that is still valid twenty years later which explains not only ethical reservations against cloning but objections based on insufficient DNA insights

when we are only able to duplicate and modify however we do not know sufficiently why organisms are formed (are coming into Being). As soon as something *can* be formed in a laboratory, including copying ourselves, natural science seems to just do it as soon as the know-how is available. Systemic constellations on the contrary are trying to understand more *how* we are psychosocially formed and can be transformed from a know-why and know-who perspective (Lederach, 2005: 84-85). Analogies to Einstein's utterances on the ethical implications of technological progress are suggesting itself in this context.

Morphic fields can be understood as fields between us being part of our Being. In fact the theory of morphic fields as well as quantum physics argue that what we are, the complexity of our Being, is more between us than in us in a concept of oneness *and* interconnectedness (Rosado, 2008: 2087). From this perspective of our extended Being which is not only bound to our immediate self, or what Sheldrake calls our extended minds in perception fields, two fundamentally different notions are introduced: first, our form depends on the form of our ancestors and second, the transmission of those patterns that account for form happens through fields that are resonating with another. The nature of this morphic resonance thereby is a constant part of us but it is very little attended or made use of. Sheldrake's experiments show that this resonance between us is stronger the more similar and related we are. If we compare morphic resonance to the bonding of members of systems such as in a family system, when guilt is passed on for generations, we can see that morphic fields can explain or at least show our resonance with another. On a meta-theoretical level, morphic fields also shed light on an approach we subconsciously often take for granted— the analysis of a system as unit of measurement. What is common sense in societies that you cannot change one element of a system without changing the whole, because elements are connected and are related to another, is little included in many mainstream analyses when certain elements are analyzed independently with the claim *all others remain equal* - a fundamental concept for example in economics.

Field theory argues that we are influenced by others and that depending on this relatedness our Being is shaped including the rules that govern us. Field theory and physical laws are similar in a way that they both argue to be *universal*. Physical laws argue that they apply everywhere in the same way in the same manner while field theory suggests that *fields are also everywhere in their gestalt, however the content is transcendent and depends on the relational context of its members*. Similar to mainstream science the theory of morphic fields

argues that the coming into Being of form can be assessed. For conventional science there are defined rules in space and time while for morphic fields archetypal givens are governing highly repetitive processes based on past formations - beyond space and time. These archetypal givens of fields that are between us may carry different content and energy however seem to be present everywhere, timelessly, from the start (Wilber, 1999). They are therefore archetypal in form as being part between us. For Sheldrake, our minds should be more understood as receivers of different waves much like a radio which can tune into different programmes. The better we are tuned into one programme, such as perceiving if somebody stares at us or not, the more connectedness, or in Sheldrake's words resonance, can be established. Wilber in his critical acknowledgement of morphic fields points to this mere prove as:

In short, there seem to be at least certain deep structures to this cosmos that are everywhere invariant, but its particular surface structures seem everywhere variable (learned, habitual, developmental, etc.). I think Sheldrake's hypothesis of formative causation is a substantial addition to our possible understanding of how the latter (i.e., the developmental) components might in fact develop, although it tells us nothing about the former or archetypal components (1999).

Sheldrake thereby does not explore very far, for what such phenomena of resonance could be used and which positive societal change one could facilitate by increased and bundled morphic resonance. As a scientist, he is more concerned with positivistic prove and explanations than with the normative implications such a new science has much like his orthodox colleagues. Systemic constellations are a method to transform systems that shape us. As a method it might be regarded as normative, however only to the extent that it elicits what is in systems and positively balances it out, which as such has a positive transformative effect (Galtung, 2003).

The most fundamental, most formative hypothesis is that Beings no matter if they are human, animalistic or biological modes (which are then used to make things) are more importantly relational – *between* them – before (in the meaning of having more influence on us) they are *in* them. This new concept of most of our Being being between us suggests that most of what we are is in invisible fields between us which are influenced mostly by past experiences which make them increasingly stable however not immutable. Morphic field theory is not able to very profoundly describe why and how fields are underlying and connecting us, respectively how we can positively integrate them into social processes.

What they are able to manifoldly proof is the antithesis, that if we were not entangled such experiments would have to follow clear statistical probabilities. However, *what the nature of the form of the form giving field for archetypes is* remains widely open in Sheldrake's publications probably also because of the difficulty of our lingua to include the immaterial and potential.

Systemic constellations integrate this psychosocial essence in transcendental conflict work in the discipline of systemic conflict transformation, in which our transcendental Being is more fully integrated through consciousness. In systemic conflict transformation therefore the application of our transcendental abilities for positive change of behaviour patterns are in the focus, rather than their mere description and proof as for example Sheldrake is highly involved in. Martínez Guzmán describes this with the term "reconstructed normativity" in peace research and its application, conflict transformation (2009: 192-193).

Formative causation

If we look at how proteins are created artificially in laboratories for the first time, Wilber summarizes Sheldrake's theory of morphic fields and formative causation:

According to Sheldrake, the first time in evolution that a particular protein was generated, it could potentially have folded into any number of energetically equivalent forms, but by change it settled into one form. However, the next time this protein was generated, anywhere in the world, it would [...] have a significantly elevated tendency or probability of settling into this *same* form, simply by virtue of morphic resonance and formative causation from the morphogenetic field of the first protein. As more and more proteins eventually adopted similar forms, this set up a very powerful formative causation that, in effect, forced all subsequent [and similar] proteins to take on the same form. An original contingency has become, via repetition, a virtual necessity [...]. Far from being an archetypical law [or formal regularity], it is rather more like a habit, or cosmic memory (1999).⁵³

Questions arising in this context of how to socially form new morphic fields and influence the seeming randomness of coming into Being before increasing habitualisation stabilises them, are attended in systemic constellations by reaching a structural-balance based on positively balancing entanglements to the past in the conduct of a constellation to allow a new transformed form of relatedness to show itself. Old forms of habitualisation can be positively

⁵³ Insertions can be found in the following sentence of the quoted text with the same meaning and context (Wilber, 1999).

changed by systemic constellations so that transformation based on profound reorientation can set in.

As with any insight into what forms society it is not enough to research resonance and to prove it, but in a second step to include the new abilities to the research object itself to positively change it. This is in essence an ethical process when trying to positively contribute to society. Systemic constellations are such a tool in applying field theoretical insights to positively change family, organisational and political fields in their form to contextualise and to visualise relationality including potential relationality as the most inherent in social systems by which its members are guided and bonded to. What systemic constellations do differently than Sheldrake's human experiments is that they analyse *and* transform more complex social systems. While Sheldrake's probands are asked specifically to feel one certain predetermined stimulus, in systemic constellations the stimulus is left open, the possible reaction is left open and there are multiple stimuli from many entities. This complex and manifold stimulus might be a possible hint towards an explanation why systemic constellations are accurate in their depiction of social systems, if we take into account that the probability of being wrong is in Sheldrake's experiments based on a one stimulus at a time basis only.

In regard to systemic constellations in general this line of experiments may allow the statistical inference that a system cannot be much perceived by an individual if it is not connected to its members. Systemic and therefore constructive change seems to be easier achievable and more sustainable when we are resonating with a given system that provides us access to collective intelligence and wisdom. Generally, systemic constellations can be regarded as a virtually simple method for social systems' analysis and change, given the relatively short conduction time of a systemic constellation in on average about 90 minutes as the core method besides the preparation and aftercare.

Complexity in comparison to for example family constellations firstly unfolds itself in political constellations but as systems theory tells us in order, for the system to be more stable, it strives for balance. We are also able to simplify through phenomenological reduction in political constellations complex conflict realities which often still appear complex to the client in political constellations, however the nature of this complexity is showing itself in the constellation more holistic so that less-conscious parts can be seen and integrated. Often this consciousness enlarging effect is experienced as the most outstanding in political constellations as a yet more simplified complexity unfolds itself. Constellation figures in which potential positive change processes can be experienced and a positive balance in

political constellations is achieved through practiced conflict transformation are sometimes not part of the constellation, since these unfolding dynamics need to show themselves predominantly. This is one of the main differences of political constellations in comparison to the other constellation types which work with smaller social systems. In this way in systemic constellations simplicity precedes complexity (Lederach, 2005: 33) as a tool offering relational insights into otherwise too complex conflict systems that cannot be perceived holistically enough (Galtung, 2003: 9-11).

In referral to systemic constellations these experiments on morphic resonance allow the very general conclusion that a system can be more perceived and changed by an individual the more she is connected to its members. The stronger such a connection to a system is and the stronger a system and its members are connected amongst themselves, the more sustainable we change collectively. This resonance plays an important role for conflict transformation which has always to do with systemic change, that in social systems has more impact when change is occurring collectively and in an elicitive way. For example, organizational change processes are stronger when they are supported by a so called shared vision most of the members are convinced of and which therefore is pooling and connecting the energy of many in change processes, including opposing parties (Mayr and others, 2004; Senge, 1990). This is essentially common sense, we somehow know, and might consider superfluous to mention which we however tend to disregard, particularly in conflicts, when in emotionally tense situations our *us* concern becomes exclusivist. But a conflict system *per se* consists of conflict parties. The conflict parties typically have a strong emotional entanglement with another and big parts of their identities are shaped by the conflict they live in. So the nature of conflict is that it *is* entangling, highly emotionally charged and in general containing high levels of or potential energy that express themselves in the different forms of cultural, structural, and direct violence. Therefore, the preconditions to conduct systemic constellations of high entanglement and relatedness are given and the observed resonance phenomena in political constellations are regarded as powerful, transforming and consciousness enlarging as it is shown also in the empirical part of this dissertation.

4.2.3 System(at)ics of morphic field theory

If we look at the experiments with humans they are demonstrating our ability to perceive transcendental connectivity and go further in validating a connection that seems to be between all humans. Even if those people, to whom we are connected to, are not directly on site, we still can experience that those *other* people seem to be connected with us. This ability might be developed even stronger in animals and other natural modes, but will not be researched further in this work.

In the following, more theoretical similarities will be explored regarding systemic constellation work. New in the hypothesis of *formative causation* is the suggestion that the structure of fields is not determined by timeless mathematic formulas, but is formed due to the actual form of similar organisms of the past. Those transmitted similarities of organisms are accumulating and build a form of collective memory of that kind (Sheldrake, 1990: 143). The hypothesis states that this influence is decreasing neither by spacious nor with timely distance (Sheldrake, 1990: 144). Acquired characteristics can be inherited not because of genetic transmission but due to morphic resonance. This means, that this type of inheritance gets by without genetic transmission (Sheldrake, 1990: 188-189). Consequently, Sheldrake's hypothesis does not comply with neither the Lamarckian genetics, which suggest that habitual characteristics are bequeathed genetically, nor to the Mendelian genetics in which habitual attributes cannot be inherited at all. The main difference to Lamarckian genetics, the Mendelian can be left outside this discussion, is not that a set of habitus is transferred that we carry in us, but the way this transfer is happening. In morphic fields theory *habitus forms form* in what is termed formative causation and morphic resonance emerges from the intensity of habitus while habitus is formed by relatedness and relationships. Indicators in respect to the intensity of morphic fields are the amount of entities of social systems, which are resonating amongst another and the strength of their relationships resulting of their kinship-nature. This ability of resonance is probably a faculty in us, a relational-organ (*Beziehungsorgan*) as Mahr calls it (Eidmann and Hüther, 2008), which increases our particular intelligence through resonating to our collective intelligence. The form can be regarded as context which is responsible for the content of any system, might that be chemical, physical or social.

In the theory of *morphic resonance* Sheldrake is describing how formative collective memory is effective. The theory of formative causation postulates that it is based on resonance which in turn can be traced back to similarities. The more alike one organism is to

previous organisms, the stronger the morphic resonance seems to be, which can be regarded as an explanation why social systems are the unit of analysis in systemic constellations. Moreover, the more of those similar organisms that have been existing in the past the stronger their cumulative influence, which is explaining how behavioural patterns can be transmitted. This resonance forms and stabilizes its morphic field in Sheldrake's theory (1990: 143). The habits of nature therefore seem to depend on nonlocal similarity reinforcement. Through morphic resonance, the patterns of activity in self-organizing systems are influenced by similar patterns in the past, giving each species and each kind of self-organizing system a collective memory (Sheldrake, 2005a). As a result, morphic resonance influences formative causation which applies over space and time; fields may derive from and because of the past, but their effect does not diminish with increasing spacious or timely distance, as for example the telephone experiment showed. Generally, there tends to be high similarity between one morphic entity and its previous states so that a present morphic entity is in strong resonance with its own past and at the same time with the living members of its social system, characteristics highly similar to what Mahr has termed the *knowing field* unfolding in systemic constellations (2003).

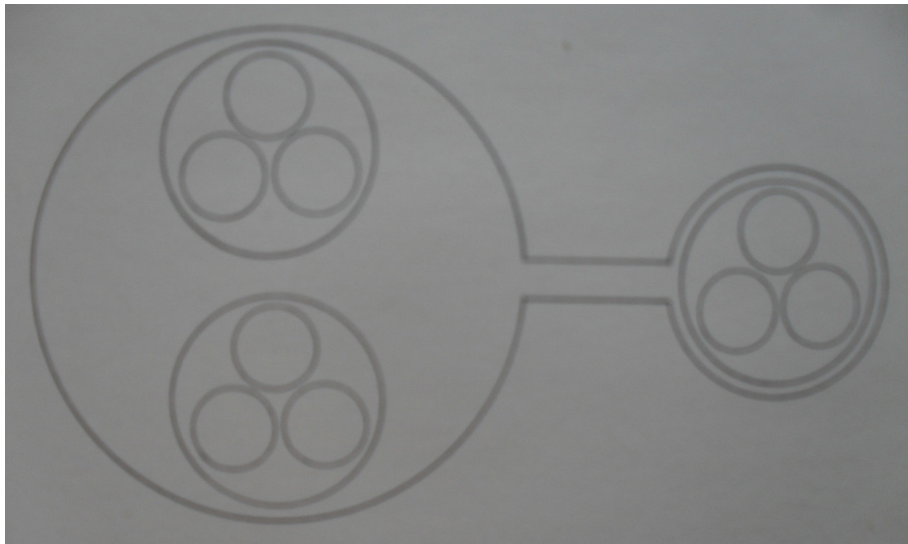


Figure 6: Image of morphic field connectedness (Sheldrake, 1995: 107).

Figure 6 shows as a scribble how morphic fields connect social groups even if some members or groups are far away. A morphic field in this context is a field in and around a morphic entity which is organizing its characteristic structures and patterns of activity in a way similar to magnetic fields. The morphic field underlies the formation and behaviour of holons and morphic units, and can be set up by the repetition of similar acts, whereby acts should be

understood in a fairly wide sense of *activity on all consciousness levels* and on all levels of complexity. The theory of morphic fields suggests that a particular entity belonging to a certain group can be connected by collective morphic fields over space and time to other members of the same group. This particular form is somehow reading the collective information through the process of morphic resonance, using it to guide its own development. This development of the particular form will then provide, again through morphic resonance, a feedback to the morphic field of that group, thus strengthening it with its own experience resulting in new information being added (Sheldrake, 1990).

The concept of morphic fields is not only related to morphic fields in a close sense but can be applied to fields of behaviour, social fields, cultural fields, mental fields and conflict fields where there is a tendency in increasing habitualisation. The theory of morphic fields investigates how the past is present through our resonance to former members of a system, and how current members are intertwined. What Sheldrake's team is not (yet) analysing is how these entanglements immediately and mediately also influence the future as the third time horizon in a transtemporal approach in which these three dimensions are highly connected with each other through our past, present and future behavioural patterns. This kind of connectedness in systemic constellation work is called bonding also in its translocal, -rational, and -personal dimension and morphic resonance gives many insights how it may be formed, how it can be described and particularly how it can be scientifically proved.

Our bonding with the past can be regarded as one of the key aspects of systemic constellation work, when excluded members of a system are re-membered by later members of the same system. Especially, in regard to political constellations in which primarily the collective (and therefore political) conflict is assessed, the cumulative increasing resonance of a similar system, or in Sheldrake's words morphic field members, is an important insight for the transformation effect of conducted constellations. With the theory of morphic resonance for instance the transmitted guilt of perpetrator generations influencing present and future generations can be explained, which describes our transtemporal relatedness that is important for the transformation and comprehension of conflicts, to holistically and therefore transcendently change different past present and future *time-zones* of conflicts. Thereby, we are somehow theoretically trying to deduct what may be regarded as common sense to us. For example we may indeed believe that a raped grandmother in the Second World War educates her child in a certain way influenced by her traumatic experience in the past. Once her child will have children the very way the second generation mother will educate them will be highly influenced how she was educated and so forth. Such patterns can be transmitted over

several generations and even without the grandmother ever telling her child what has happened or without the grandchildren ever having met the grandmother. But very often members of later generations take on the suffering or guilt of former members without them knowing, unconsciously.

Two types of test arrangements to research morphic fields

When looking at the systematics of Sheldrake and his team we can detect that they are mainly conducting two different types of experiments with sizeable samples for researching morphic fields over long periods of time. One set is researching the *present ability of us to resonate to another* when experiments are being conducted in which the probands are learning *new abilities during* the research period. These experiments can be mainly used to describe the transcendental *movements of the soul* in constellation work when far away persons of a system are changing their behaviour, according to the insights of a conducted constellation, without them knowing that a constellation has been conducted, translocally. They in general describe that *what unfolds in a systemic constellation is a psychosocially accurate externalisation and transformation of the inner image of the client's conflict dynamics by the means of bodily-sensuous contemplation.*

Generally, in one set of tests, in addition to the experiments already mentioned above, Sheldrake asks for instance probands to do novel puzzles or to play videogames that were never played before. In doing so it was documented how quickly the participants were able to assemble them or to reach a certain level in a videogame. Meanwhile, the same tasks have been given to thousands of people in a different country and the first group had no chance to let the second group know what their insights were of how to solve the given tasks. The results clearly showed that probands of the later groups were significantly faster assembling the same puzzles or reaching the level they were asked to reach in a video game (Sheldrake, 1990). These kinds of experiments reveal that if people are learning or engaging in *something*, other people are at least influenced if not to say they can gain from such preceding activities.

Again it has to be mentioned that this connectedness *is*, we do not have much influence on what somebody else, we might not even know, chooses to learn or gets involved in. However, this suggests in turn great ethical implications in regards to in which fields we should get engaged in and what to study because we do not only have a responsibility for ourselves and people we know but also for our mediate environment and future generations.

Speech acts under the condition of felicity and sincerity enable us *to do things with words* which circumscribes that in saying something we actually *do* something, which implies a responsibility coming along with it (Austin, 1976; Green, 2007; Ricoeur, 1990: 56). In analogy of Austin's "How to do things with words" we might also start to think in terms of *morphic acts*, of *How to do Relations with Being*. This is describing that when we are engaging in something generally, we are influencing others who can be far away. The conditions necessary for the performance of speech acts⁵⁴ of *felicity* and *sincerity* are similar to those for conducting systemic constellations of positive intentionality and entangledness. This insight that we are ubiquitously changing and influencing systems we *are in*, which we cannot contemplate separately, opens up whole new horizons that are first of all ethically fairly sensitive.

In the second general type of experiments the resonance from the present towards the past and *vice versa* is researched, in which abilities that are inherent in us because of a *presence of the past* are being analyzed. In those experiments morphic fields are proven due to the fact that abilities are inherent in us or learnt in the past and are being transmitted not only within people being alive but also from ancestors (Sheldrake, 1990: 235). An impressive example of transgenerational collective memory is the learning of the Morse alphabet. The research design is that two groups are asked to learn the Morse alphabet. Precondition is that nobody in either group knows the Morse alphabet. One group is given the *real* Morse alphabet not including the letters S and O because the code for those two letters is normally known, while the other group learns a fake code, which is not harder to learn, however also is not including the letters S and O to make the experiment equally difficult.

Again, all kind of misleading determinants such as varying intelligence among the participants, effects of the research leader, and so forth, are eliminated. After scientific standards, both groups would need equally long to learn the alphabet, but in fact one group – unsurprisingly the one with the *real* alphabet – learnt it significantly faster. The reason for this, Sheldrake argues, is morphic resonance. Because the Morse alphabet has been studied in the past by thousands of people and was therefore learnt easier by a process of collective remembering which influenced the learning success positively. Or as Lederach puts it in a peace and conflict studies context: "Memory appears to be a collective act by which people

⁵⁴ Please note that speech acts are one form of expressing that under special circumstances with narratives a translinguistic synthesis can come along. For instance Ricoeur (1990: ix, 56) similarly to speech acts describes "plots" in his dialogical approach in which a temporal unity of a whole, a texture (1990: 58), and complete action is established.

and the past are kept alive, present among us” (2005: 136). The inclusion of our capacity to resonate to collective memory and wisdom opens new methodical possibilities of how to integrate such insights emerging out of them. Their essence is almost purely system inherent and content remembered rather than invented has particularly for conflict transformation a highly positive effect which can be elicited by methods of contextualisation such as systemic constellations.

An insight even the most profound peace researchers are only narratively describing to later on generalise. Attempts to combine science and humanities are yet few in peace and conflict studies. In other humanistic fields, such as in urban studies, a further developed synthesis can be observed in bridging those disciplinary gaps (Rosado, 2008).

Once more we can detect from these experiments that we seem to be influenced by our ancestors in many ways we are often not even rudimentary aware of. Systemic constellations are dealing with the often negative bonding to our ancestors in order to find a more positive balance of those entanglements which are influencing us. These phenomena of resonance appear in constellations by the resonance of representatives to the represented, often ancestral, entities in which new information on system members unfolds itself.

When analysing both test arrangements correlations have been documented, while for example researching our present ability to resonate to another. When the trials have been repeated by new probands, a positive learning effect could be observed due to the fact that even the fake Morse alphabet was learnt increasingly faster until the difference in learning periods became almost the same. To conclude it has been shown that at the beginning of the Morse experiment there was morphic resonance with the morphic field of ancestors having learnt the *real* Morse alphabet that later blended in with the morphic resonance of later alumni having also learnt the fake Morse alphabet until the two test groups almost learnt the different alphabets equally fast (Sheldrake, 1990: 240-242).⁵⁵

⁵⁵ Due to simplification reasons the interested reader shall be pointed for the exact statistical experiment to Sheldrake, 1990: 223-227, 235-244.

4.2.4 Morphic resonance and the collective unconscious

As already quite lengthy elaborated above in the explanation of morphic fields for systemic constellations, we will now look into some aspects of the collective unconscious before exploring more the concrete application possibilities of these transrational, translocal, transtemporal and transpersonal forms of Being with its relational dynamics mainly being between us and, therefore, transcending and expanding our Beings. In this at least fourfold essence of transcendence also conflict transformation is grounded when we intuitively explore out of ourselves (out of our own *us* house) the bigger and naturally given betweenness of us, which include the others which we often try to dehumanise and exclude from our relationships (*them*). However connectedness *is*, un- or fortunately we cannot influence our Being in such a fundamental way of disconnecting us from others since this is the makeup and accounts for most of our us, our *wenness*, or what is called our extended minds and is, when accessed, essentially an extension of consciousness both vertically and horizontally (Dietrich, 2008: 36-37). In depth and in a more internal way through the increased connection and groundedness of the less conscious levels of our consciousnesses, and in extent through integration of fields of betweenness. Again the used spacious analogy shall only be understood metaphorically and the directions used are not literal nor independent in their dimensions so that also the collective consciousness has vertical aspects as well as the individual is also horizontal.

Even when we try to disconnect in negative conflicts, our collective systemic memory is reintegrating excluded parts, much like the repair mode embryos have, when they are injured and whole extremities are growing back. This systemic repair mode however is in conflicts not such a positive literal replacement but often an asymmetrical negative balancing of social systems in which later members reintegrate unresolved traumata of former members in their consciousness.

Field theories suggest that the nature of our relationships is a constant and as such unchangeable. In systemic constellations this nature is expressed in the archetypes of bonding, balance and structural-balance. However, the quality of our relationships is what we can influence indeed. Field theories, thus, take us beyond the traditional rigid definition of inside and outside when suggesting that fields are both inside us (even though to a lesser extent) and outside of us (to the much bigger extent). A magnetic field for example is both within a magnet and around it; a gravitational field is both within the earth and around it (Sheldrake, 1987b: 320-321). Insofar as we tune in archetypal fields into patterns which other people have

had, which other social groups have had, and which our own social group has had in the past, our minds are much broader than the *things* inside our brains (Sheldrake, 1988: 71). Our mind is extended, it can link up with other minds, and this simultaneity is particularly important in creating a kind of “group mind phenomenon”, and it is similar to what is understood as the collective unconsciousness, which is between us and not in us individually (Sheldrake, 1988: 78).

What is a new approach for systemic constellations and consciousness studies is the idea of the *collective* which is not in us, is not in anybody, but outside as an accessible memory between us. Such a collective unconsciousness is not only a universal one but much more bound to sociological aspects and therefore a cultural one much after Jung’s (1875-196) concept of cultural consciousnesses which one can more perceive with different psychological methods (1994: 247). What is virtually unattended in the manifold publications on morphic fields are its psychosocial implications or in other words: what is our extended Being good for? What could it ethically mean and how could we make use of our relatedness?

It is lengthily explained with various experiments that we are related beyond rational science and that our relatedness depends on the quality and nature of our relationships, whereby only to the former we have an influence to. This is essentially not a very new insight but common sense which however (centrist) science is largely negating and the resulting societal norms and values in centrist societies are alienating us from. But could our extended Being be used to help explain psychological or societal phenomena? Which similarities have morphic fields to related approaches of consciousness studies etc.? Some publications seemingly assess such questions (e.g. Sheldrake, 1987a, 1987b, 1988), however, they remain largely unattended or are only very vaguely addressed. And as a third and probably most important question: How can these phenomena be applied to have a positive impact on societies instead of only describing them?

Systemic constellations can be regarded as a method that utilises societal resonance to positively change asymmetries and negative balances in our systems, the most underlying in conflicts. How these fields do influence us normatively and how we can use them for societal development are questions largely unattended, which are ethically highly sensitive. This positivistic neutrality seems illogic in light of the criticism of unconventional morphic field and quantum scientists that science is not discrete, disconnected, objective etc. But yet new (age) science based on potentiality, relationality, immateriality, simultaneity and ubiquity refrains largely from its societal implications but rather objectively describes subjectivity. One may claim that science is for society, and not society for science, which necessarily

includes an attitude and intentionality as to how to contribute positively to it (Fromm, 1960). Systemic constellations in their effect of transforming conflicts are using our ability to perceive representatively, even before these new scientific insights were described, in their root orientation and nature that when systems are consciousnessed holistically a more positive balance can be achieved.

When we talk about the unconscious and morphic fields we might from the latter get many insights about the formation and evolution of the former due to the in-built memory of fields. Morphic fields are able to describe our metaphysical relatedness physically, when suggesting that there is a collective memory to which we are all tuned, which forms a background against which our own experience emerges, and against which our own individual memories develop. This notion is similar to Jung's concept of the collective unconscious of which he thought of as a collective human memory (Kaur Kuwahara, 2004). He suggested that people would be more tuned into members of their own family and race or social and cultural group, but that nevertheless there would be a background resonance from all humanity which accounts for a pooled or averaged experience of basic dynamics that all people experience fairly similarly. Examples he mentioned were maternal behaviour, various social patterns and structures of experience and thought. Jung understood this collective unconscious not as a memory from particular persons in the past but as an average of the basic forms of memory structures and what he called archetypes as a reservoir of the experiences of our species influencing members of culturally overlapping fields (Sheldrake, 1987a: 24-25; Jung, 1994: 2; Dietrich, 2006a: 14-15).

Archetypes in a Jungian understanding are primordial images and symbols found in the collective unconscious, which - in contrast to the personal unconscious - gathers together and passes on the experiences of previous generations, preserving traces of humanity's evolutionary development over time (Gale Encyclopedia of Psychology, 2001). Again Jung and his successors could not explain how this transgenerational heredity goes by but could describe and prove it. Jung as a social-psychologist⁵⁶ was different from Sheldrake not much concerned about the scientific explanation of his archetypal heredity but researched actively its psychosocial implications on our Being beyond a theoretical construct in his therapeutic interest.

⁵⁶ Social psychology has nowadays been termed humanistic psychology. However in line with the founding fathers of the discipline namely Fromm, Freud and Jung the original term of social psychology will also be used in this work as it focuses particularly on the sociological implications and tries to positively contribute through its insights to more mental health in societies.

In his research with uneducated patients, he noted a presence of experiences of past generations whose essence seemed similar crossculturally. His patients would have had no conscious way of learning them; thus he concluded that these images belonged to a part of the unconscious not derived from personal experience whose contents become conscious when called forth by appropriate experiences in one's life, similarly to Sheldrake's experiments of our extended minds and its test arrangements, the conditionalities applying for speech acts or systemic constellations.

Jungian archetypes are like prototypes, or molds, that each person fills in differently depending on her individual experience. However, the cultural overlaps seem to be bigger than its differences, which brought him to the conviction that archetypes share a universalistic cosmopolitan nature. For example, although the term *mother* has certain universal connotations that come to mind for most people, the details of this archetype will be different for everyone. From his therapeutic investigations he discovered that his patients improved when they understood the ways in which their difficulties were related to archetypes, an approach which also systemic constellations follow when clients are able to holistically apperceive their bonding and relatedness to members of systems to understand deeper our relatedness which *is* and to find more positive balance and acknowledgement for them. The conflict transforming nature of group fields or group consciousness also Sheldrake is vaguely pointing to when stating that there is much to be learned from thinking about the positive side of such relational phenomena (Sheldrake, 1987b: 324).

For Jung, archetypes are established collectively in our unconsciousness, which yet is part of our consciousness just less accessible, however probably most influencing us, and are based on intense societal dynamics of overlapping cultures through time, space and personality or in the terminology used in this work: transtemporal, translocal, transrational and transpersonal. For Jung archetypes, in high correlation to these four trans-dimensions, are formed strongest by our relatedness to time (events, birth, death), place (land, cities, states etc.), mysticism (spirit, wisdom, transformation, consciousness etc.) and persons (family members, political leaders, clerical people etc.), amongst other more psychoanalytical Freudian based forces.

On individual and collective conscience

This inbuilt identity shaping memory of connecting fields through a transcending resonance gives access to experiences of the past of people in terms of wisdom and knowledge. A social consensus is built by morphic resonance when shaping patterns of our Being and their increasing habituation stabilise past forms caused by similarity reinforcement. However, these formed consensa or paradigms are based on resonance and are not an indication of a right or wrongness as such but a normative reemphasizing mechanism of the past in the present which therefore gives normative orientation. This positive and negative margins set forth by resonance to the past can be regarded as a sense of balance which is essentially our conscience as part of our consciousness. Conscience thereby filters aspects of our holistic consciousness that have entered through forms of cognition. In this filtering process positive and negative judgments are made by our conscience which are leaning towards one extreme of this dichotomy, good or bad as neutrality or no judgment does not exist. Conscience is present in us however is developed in the collective due to group dynamics and contexts out of which values emerge over centuries.

The individual's influence as to what is collectively predetermined as the reference frame is thereby very low. Values are built over generations and are highly cultural. Collective conscience is being only entailed in a whole society and not as a whole in the awareness of its individuals which is why it is normatively determining the relational dynamics of its individual group members. Therefore, what we experience as our individual guilty or innocent conscience is a much more blind process of complying with the collective conscience than it is our own individual choice (Mahr, 2003).

This systemic correlation Sheldrake also explains for large groups, such as political associations, which share a lasting feeling of similarity of many and have a high degree of social coherence and collective conscience. If a society exists long enough it develops structures and attributes which are mostly independent from the attributes of its members because they participate only for a short period of time in the society. This force system has, amongst others, the power to form its members; that means a society has a collective awareness which consists mostly of consciousness (Mahr, 2003: 19; McDougall, 1920: 9). This long researched collective consciousness as being only entailed in a whole society and not as a whole in the awareness of its individuals, is determining the relational dynamics of its individual group members. Morphic fields therefore can also be regarded as attractor fields of collective consciousness (Rosado, 2008: 2088) which are able to bundle it, make it experientable and usable in us.

The individual conscience, which is coined by belonging to family and to reference groups such as religion, ethnic group, or nation is only an indicator to which extent the values of the group are fulfilled or violated. It is no moral but a social authority and it differs greatly depending on the respective values of different social groups. In the name of conscience the worst acts of cruelty are permitted without the perpetrators having a guilty conscience, as German history for example shows.

Hannah Arendt in her study of the trial of Nazi war criminal Adolf Eichmann in Jerusalem, notes in this context that the accused, as with almost all his fellow Germans, had *not* lost track of his conscience to the point where they hardly remembered it or was caused by familiarity with atrocities, and even felt pity to themselves for having had to bear such an unpleasant duty. In fact she states that: "Eichmann did not need to close his ears to the voice of conscience [...] not because he had none, but because his conscience spoke with a "respectable voice", with the voice of the respectable society around him" (Arendt, 1994: 126). An impressive and tragic example illustrating that with our individual conscience, which we are aware of by perceiving it as good or bad, we cannot judge about good or bad as such but only about the degree we fulfil the values – the conscience – in regard to *our* group (Mahr, 2003: 17). This collective conscience that we are not able to perceive as a whole is effective as an organ of order and equilibrium for all members of a group similarly. That includes also political entities consisting of humans in which unjustness to former members of a system is later avenged and negatively balanced by later system members even if they do not even know about their ancestors and are therefore innocent (Galtung, 2003: 10; Weber, 1999: 151).

Hellinger calls in this conscience dynamics for the perception and reflection of both our ethnocentrism and the ethnocentrism of others if we want to learn a capacity for transforming conflicts. This multilateral perspective appears to be key, if we look at political issues such as terrorism. What *is for one conflict party a terrorist is for the other side a freedom fighter* represents a commonly used phrase expressing the different angles of conflict parties in their approaches (Barash and Webel, 2002: 81). Yasser Arafat, the former head of the PLO (Palestine Liberation Organization) for example has been regarded in many western states and first of all by Israel as a terrorist while in Palestine and many other Muslim states he is admired as a heroic freedom fighter and leader also and especially beyond his death.

Such cultural morphic fields form and behaviourise societies in their collective perception, which in turn influences individuals collectively, as social systems are comprising of millions

of individual human beings. The society can function and respond as a unified whole via the characteristics of its morphic field, which is both within and around the entities to which it refers (Sheldrake, 1987b: 320-321).

According to Sheldrake all societal groups, regardless of their form, are organized by morphic fields and are grouped in nested hierarchies (Sheldrake, 1990: 295). These systemic entanglements to the group awareness of a given political field we are often not aware of in conflicts and make us judgmental about *the others*. Political constellations are able to unfold those involvements and clients are able to perceive those relational dynamics and their different layers of consciousnesses. Conscience thereby can be to a wide extend bracketed in systemic constellations when representatives only perceive feelings, detached from the immediate judgment in everyday life of the represented entity.

Many times, as described above, the insight is shown in political constellations that what one perceives as good or bad is strongly linked to the society one is from and that this radical exclusiveness is diametrically opposing antagonistic social groups of a given conflict system, causing emotional distancing and dehumanisation. Exactly this consciousness of what is conscience in a conflict is a main transformational effect of political constellations when detaching from immediate judgment and therefore keeping the space open for reintegrative steps showing themselves.

Political-sociology of fields theory

Sheldrake is also discussing his field theories in relation to political science. For him functionalism and structuralism are suggesting the same presumption that societies are organic holons. Social institutions and activities are aiming to maintain society as a whole in their respective environments and in balance (Sheldrake, 1990: 300-301). The strongly related world system theory (Wallerstein, 1974, 2007) from a systemic constellation perspective essentially describes that the world is in a permanent and ubiquitous constellation⁵⁷ in which the archetypes of bonding as relatedness of entities, (im)balance as negative dependencies of centres, semi-peripheries and peripheries, and structural-order resulting out of imbalances are applying. Change for world systems theorists same as for systemic constellators happens

⁵⁷ A conducted constellation in general is only highlighting, consciousnessing, and transforming dynamics always present in the world as a method that enables such apperceptions by applying special conditions. Political Constellations thereby do not have an ideological intentionality they follow when constellating social systems other than a social orientation. This social orientation thereby is not Marxist as it is underlying world systems theory which to some extent derivates its three realms from the Communist Manifesto as the civilised, semi-barbarian, and barbarian for radical transformation (Marx and Engels, 2005: 11, 42).

permanently in repeating archaic patterns which can only radically be transformed (homeostasis) when dense bifurcation points are reached generated by certain waves of social systems. Those waves in the present historical capitalistic system are mostly economic and described for instance as different Kondratieff cycles.

World system theory as a sociopolitical structural model which is influenced by Marxist materialism and dependency theory (Senghaas, 1985), is also a holistic approach in discussing the relation of different systemic peculiarities and their connection – their resonance. World system theory is largely following cybernetic-metaphysical principles in emphasising: interrelatedness, feedback-reactions and homeostasis. According to Wallerstein, a sustainable alternative to the contemporary world system can only be a more social form of global governance since this is the only possibility for states to enable high productivity and a just distribution by the integration of political and economic levels of decision making (1995: 109-110).

4.2.5 On *Being* scientific in science (again).

Besides all accusations to Sheldrake for not being scientific he does in his experiments as the most underlying principle what is regarded as highly scientific: he formulates as a hypothesis the antithesis. Same as applied partly in this evaluation in chapter 10, he puts forward that if he was wrong then the research results would have to comply with statistical probabilities.

Wilber in defence of Sheldrake argues:

[...] he does what most New Age scientists fail to do: Along the lines of Sir Karl Popper, he proposes ways, not to *prove* his theory (anybody can dream up supposed proofs), but to potentially *disprove* his theory, which helps to define a scientific hypothesis (1999).

Same as the experiments of Sheldrake, systemic constellation work proves that in nature there are laws that have not yet been explained scientifically, but their effect is phenomenologically and scientifically provable. Those phenomena do not even have to appear so surprising and many times we already are taking them for granted, however they are not scientifically explainable. Such an unexplained, yet obvious and commonly agreed upon phenomena is gravity for example which natural scientists yet can not fully explain, as the successors of Newton and Einstein are still arguing about field equations of the relativity of spacetime,

Newton's laws of universal gravitation and much more, but that it is applying we shall have no doubt about.

When attempting to elucidate morphic fields, Sheldrake can prove by conventional-scientific and highly significant experiments that humans and animals have the ability to access perceptions and collective intelligence that are exceeding the scientifically researched senses. But scientifically valid concepts are only accepted when something new and not comprehended – a phenomenon – cannot only be proved, but can be scientifically explained, and it can be described why the results of a given research are as they appear to be. The research results both of Sheldrake and of systemic constellations are not yet conventional-scientifically explainable but can *only* be demonstrated and scientifically analyzed to some extent. This is why for example the theories of morphic fields or systemic constellation are still viewed by some as pseudo sciences (Maddox, 1981; Freeman, 2005).

The question which will again be revisited in the empirical part is, if a complete *explanation* is needed why a conflict for example has changed positively, or if the *proof* is sufficient, that a conflict has been transformed. When recalling the discussion about the disciplinary rigid limitations of centrist academia and science in relation to the unidisciplinary approach of Wallerstein, also for this thesis, the aim shall be to provide integrative notions to describe systemic constellations from many perspectives, rather than aiming at a narrow biochemical or neurological research of representative perception.

Sheldrake for instance explains the inelasticity of mainstream science through his own theory:

A view of paradigms as morphic fields helps us to understand why they are so strongly conservative in nature, for once the paradigms are established, there is a large social group contributing to the consensual reality of the paradigm. A very powerful morphic resonance is evolved by this way of doing things; and that is why paradigm changes tend to be rather rare, and why they meet with strong resistance (1987b: 331).

If we look for example at Einstein's spooky action at a distance phenomenon, which was later on termed *nonlocality*, and the very way he published his discovery in by that time not peer reviewed journals, which would today reject such *off the wall* findings, because they were not fitting into the academic margins of discourse, and Einstein's today's credibility as maybe the greatest scientist ever, we shall have great hope that such a development may set in with morphic fields and systemic constellations too. As we may say that *what used to be unimaginable a hundred years ago is today unimaginable that it has been unimaginable*. A similar movement Mahr expects for systemic constellations in the years to come and will find its grounded place in changing science, so that in the next decades the once unimaginable

will, in a positive way, not be worth mentioning anymore (2008b) in its self-evident inclusion by what will be understood as science by then. Or, as Einstein was supposed to have said, no problem can be solved with the same consciousness that created it (Lederach, 2007a).

Sheldrake mentioned in his 1988 published book “The Presence of the Past” already the hope that maybe one day new methods might be developed which specifically use the helping influence of morphic fields (Sheldrake, 1990: 244). More than twenty years later we are now at the beginning of putting this approach into practice with political constellations when being able to access and transform conflicts systemically including transcendental means.

Some stochastic reflections on the accurateness of representative perception

If we think in terms of probability calculus to why the complexity of representations in systemic constellations could increase the accurateness of representative perception some thoughts shall be shared. As morphic field experiments show there can be a higher hit rate observed the more related the probands are. This hit rate is significant when we consciouse if for example somebody looks at us or not. However, it is only higher and most of the times not even close to 100%.

Here one main stochastic truth on representative perception in combination with morphic fields shall be mentioned why the probability of representative perception in the constellation of social systems may be close to 100%. That of *the more complex systems are the more likely it is that they are at least somehow accurate*. An exacter calculation and mathematical formulation would be part of a different research. The main difference in systemic constellations is that many representatives are set up in their relations to another and therefore a complex knowing, self-reinforcing field is unfolding in which representatives are related and relating poly-directionally. Or put differently: the client is not only resonating with one representative without a feedback loop, as Sheldrake’s experiments mostly do, but is setting up many representatives which then resonate with another in their complexity eclectically. Such a probability of accurateness as a quantitative very simplified figure of thought in this context could be for example:

- if we assume, that more often than not we perceive accurately in systemic constellations (backed by morphic fields evidence on telepathy for example) then this would mean a figure bigger than 50% (> 0.5 ; lets conservatively assume 0.6 even though Sheldrake’s experiments would probably suggest

around 0.7 and depending on the high level of relatedness as it is given in systemic constellations an even higher figure)

- field theory suggests that the more we are connected, the more probable it is that we perceive accurately (lets assume conservatively again for instance an increase by 5% or 0.05 per representative)
- that the assumed connectivity amount in a constellation is 10 representatives (n=10, which is again a rather low operand)
- then for representatives the probability of perceiving somehow correctly would be per person (calculating the complementary event, the opposite of rightness, and deduct it from 1 which stands for rightness in this case):
$$1 - (0.4 * 0.35 * 0.30 * 0.25 * 0.20 \dots) = 0.9999 \text{ or } 99,99\%$$
(while the figure tends towards 1, even if we multiply the discrepancy by n , the tending delta is only marginally different).

Interesting in such a mere statistical approximation is that the probability tends towards 1, as one of the fundamental truths of statistics is *the multiplication of probabilities of events happening together* as a fundamental rule and *not* their addition (they occur on a single performance of an experiment, the intersection or joint probability). This example could help us point to why systemic constellations make sense to clients and are perceived as real and coherent in their nature of holistically unfolding systemic dynamics in order to initiate transformation in systems. And it could also be used to explain why representatives cannot perceive wrongly in systemic constellations. However, it is not able to calculate the exact rightness of systemic constellations but only the probability of perceiving somehow correctly when approaching it from the complementary event, which is not only mathematically spoken a difference. Important variables in this context that would be needed to be taken into consideration in such a research would be: the increasing probabilities of system members to be connected the stronger the morphic field is, the extent of relatedness and form of measurement, what intensities of feelings qualify as feelings represented, and the special role of the holding circle in political constellations.

Important in such a statistical calculus experiment would be generally to look at the logics and the sense of its variables and its combinations as a whole and not to find cracks to proof it wrong as it is done with Sheldrake's tests by orthodox scientists. The fundamental question should be that based on the accurateness of assumptions the calculated probabilities could be on average correct, instead of searching for artefacts only, which underlie any

science (Sheldrake, 1992). Possible artefacts for systemic constellations in this context could be: that somebody feels something does not mean that she feels accurate, even if the perception is accurate according to the entity represented this would not necessarily be correct because the real entity could consciously feel one way while less consciously feel another etc.

4.3 Synthesis

The rather unconventional theoretical comparisons of newer and quantum physics as well as morphic theory to systemic constellations may be regarded as a first approach of such a highly complex inquiry into our connected Being that yet remains vague due to its only partial overlaps. Such analogies are widening and deepening our understanding about our transcendental Being which mainly pays special attention to our consciousnesses and to offer some explanations for representative perception in systemic constellations to make them less *spooky*, to use Einstein's term. Morphic fields described how our transcendental Being is connected in fields that can only for the smallest part be made visible and material and are formed by organising principles that do most of the things that souls were believed to do (Sheldrake, 1988: 67).

Table 1 tries to illustrate the main similarities of the researched theories for systemic constellations and particularly towards its psychosocial insights for conflict transformation as processes of consciousness. A two dimensional table might only be inadequately able to visualise multidimensional disciplines, that cannot be much explained in a text book manner, but rather in their practice. Yet it might provide space for some bundled insights that were elaborated in this chapter. This table will be expanded with two additional columns throughout the next chapter by adding the insights of quantum physics and phenomenology in chapter 7, for an eventually more extensive overview. Thereby, as it is the circular nature of this dissertation, the insights of the column *Systemic constellations* will be deepened throughout all of this work and will become clearer as this table develops subsequently.

Table 1: Transdisciplinary comparison of our extended Being and transformation I.

Discipline \ Understanding on:	Positivistic science	Morphic fields	Systemic constellations
Consciousness	Is mostly conscious and has as its highest vertical and individual level self-awareness. Is not collective and includes only subconscious parts.	We can connect to and is more between us than in us. Is non-hierarchical. Is collective and individual.	Consciousness is integrative of the consciously-conscious and less-conscious. Is non-hierarchical, collective and individual; conscience is part of it. Can be representatively perceived and made more present.
Relationality / Our Being is more between us than within us.	We live in separate realms that are discrete. Rationality excludes relationality.	Through morphic fields enabling extended minds to resonate with another. Once the right <i>frequency</i> is found we can exchange content.	Dynamics that show itself due to relational representations of our Being <i>in</i> a system. Bonding. Horizontally entwined consciousnesses of <i>the you in me</i> and <i>the I in you</i> .
The coming into Being (of form)	Is based on universal laws that can be calculated and predicted.	Is based on habituation in the past and formative causation. In fields as the presence of the past across space and time.	A positive balance gives way to the coming into Being of transformed forms of bonds and structural-order. Systemic constellations are reality-labs presencing threefold time layers and transforming them at the same time. Forms of relatedness unfold and are a psychosocially accurate externalisation and transformation of the inner image by the means of bodily-sensuous contemplation.
Transmission / Transcendence	Mendelian or Lamarckian genetics as genetically transmitted information. Not possible because it is not linear and not rational and therefore does not fit into the universal spacio-temporal grid.	The more similar the stronger. Information exchange and collective wisdom in resonating fields formed by similarity of its (past) members.	Through representative perception in knowing fields. Transpersonal, -local, -rational, and -temporal as the transcendental presence of the past in the future. Is <i>per se</i> transformational as an insight but not as an influencing instrument.
Social implication	Positivism as separation between science and humanities. Classical epistemology.	Only research with little interpretation. Research how our Being is before experimenting with it.	Try to find more peaceful constellations for entangled members of systems. Social epistemology.
On permanence and objectivity	Science is objective and positivistic. Based on reality, matter, time and space.	Fields are constant as a context provider. What they do to our Being is changing and changeable.	Knowing fields are subjective to perceive interobjectively.
Consciousation	Sense-data are enabling reality. Rational opening of self-awareness. Content and matter based.	Through resonance of extended minds in fields. We can sense with a faculty unknown to science.	Representative perception as an opener to transcendence. We have a relationality organ.
Unit of analysis	Are isolated elements in separate realms.	Are connected individuals of systems.	Are relational systems.
We are / We cannot not be	Anything we want but in ourselves.	A tuner. Not much without our resonance to others.	Transcendental. <i>In</i> systems.

Special conditions enabling transcendence	No transcendence; no special conditions	A form of presencing to feel intuition but essentially none as fields are <i>per se</i> between us.	Densification of relationships in the constellation space through transcendental entanglement. Centrist reduction through complexified simplification. The special condition eliciting transcendence is emotionality and <i>intentionless intuition</i> .
Conflict is	Rational.	Emotionally entangling conflict parties.	When the relationship with the <i>others</i> intensifies.
Claim	<i>I think therefore I am.</i>	<i>The presence of the past.</i>	<i>Consciousising relatedness.</i>

5. Quantum *all and sundry* – New science, its possibilities and limits of analogy.

*Reality is merely an illusion,
albeit a very persistent one.*
Albert Einstein

Quantum physics has recently perceived much attention by humanities and *vice versa*. Also peace researchers are increasingly including quantum theoretical insights in their approaches expressing the transcendental in general and the transrational in particular in their transformational approaches (Dietrich, 2006a, Koppensteiner, 2007). More generally new sub-fields as a combination between quantum physics and humanities are emerging with chic names such as Quantum Society, Quantum Self, Quantum World, Quantum Enigma, Quantum Life, Quantum Mind, Quantum Philosophy, and many more terms essentially consisting of combinations between quantum and loanwords from humanities. As many appealing possibilities combinatorics is allowing is seemingly also the amount of newly formed experimental work groups and publications. One severe implication thereof is the quality of publications emerging. Very often the overwhelming insights in quantum physics and the graspable terms used such as spin, complementarity, entanglement, nonlocality etc. as they are also partly used in this dissertation are more or less profoundly applied by so called practitioners. Only in the better case when quantum physicists are trying to describe sociological concepts with their knowledge the profundity of publications increases. However, a big gap between sociologists and quantum physicists and their respective knowledge remains which only few authors are addressing adequately. Also, the author is probably not able to understand the complex quotations of quantum physics and not even those of the lighter weak quantum theory entirely, but he wants to point to this shortcoming which has been experienced during the research on quantum physics and systemic constellations. Very often authors seem to let themselves be carried away, by what Mahr describes as *quantum poetics*, such is also the case in systemic constellation publications (e.g. Eidmann and Hüther, 2008; Lahore, 2009; Mahr and others, 2008b).

In this chapter some analogies of quantum physics will be highlighted in the simplified form of weak quantum physics. Even such a simplified version by the Max-Planck-Institute and the Institute for Frontier Areas of Psychology and Mental Health which explicitly includes

systemic constellations (Atmanspacher, 2002: 399-403) is difficult to follow as a non-physicist. Therefore, it will be tried to provide the reader with an again simplified summary of weak quantum theory in regard to systemic constellations. Before doing so a deeper understanding of the concepts of consciousness is necessary to see that perception is always representative and reality a mere illusion, as Einstein colloquially termed it. The notion of *perception* is also integral in systemic constellations when we can literally perceive relational dynamics from the different perspectives of entities and when we can look through the eyes of the others as conflict transformation theories suggest academically (e.g. Fisher and others, 1994; 1999; Paris Albert, 2005: 32).

The focus in this chapter thereby, different from the previous one, will not be the empirical prove that we are able to perceive representatively but the description of its dimensions. Thereby, the main concepts researched will be levels of consciousness which are underlying and are determining what and how we perceive. We will depart from describing different concepts of perception to develop a common understanding and entry point into the analysis of different levels of consciousness which are highly related to some of the most fundamental findings in modern quantum physics.

5.1 Concepts of consciousness

Consciousness is probably the most underlying in experiencing phenomena of any kind including peace, conflict, transformation, bonding, representative perception etc. The major difficulty besides explaining how consciousness is scientifically formed is its relativity which we are experiencing individually different and yet somehow similar. Conscious states are such that it is *like* something for the subject of the state to be in them. Such states have a qualitative aspect, a phenomenological character. The what-it-is-like aspects of experiences are called *qualia* and pose a serious difficulty for physicalism to be explained in their immateriality. Social phenomena and *consciousness*, it is argued, may therefore *only be explainable by appeal* in order to be able to more fully comprehend this what-it-is-like, the most underlying aspect when defining consciousness (Cambridge Dictionary of Philosophy). This particularly applies also when experiencing systemic constellations as a client and representative. The nature of consciousness thus remains a matter of dispute.

To the author's knowledge Carter was the first to use the concept of *consciousation*, which she explains in her 2002 published book "Exploring Consciousness" in more than 40 pages. Major discovery – or at least near to certain – thereby is only one fundamental and ingeniously easy finding of neurology when it comes to consciousness: *a brain to be active*.

This brain activity is often wrongly understood as enclosure of consciousation within brain mass. Instead it might rather mean that the brain is needed to tune into consciousness fields as Sheldrake suggests, that are both in (to a lesser extent) and around (to a much wider extent) our minds. The simple fact that some neurons must be firing in certain parts of our brain does not mean consciousness is "imprisoned" or formed in it (Carter, 2002: 105-106).

Carter is highly concerned with a neurologic explanation of consciousness than with its psychosocial dimensions. She is in her research for instance suggesting that neurons act like brains in the brain, being highly related to another and acting systemically in the transmission of electrical energy along neuronal pathways (2002: 118-119). The information processing capacity of single *brains in the brain* is by some neurologists estimated to be higher than the most powerful computer, at least up to today (Carter, 2002: 120). And yet having these enormous capacities in neurons within our brains Carter believes that the bigger gestalt of consciousness and how we consciousise lies outside of us. Those theories might also serve as an indicator for how little of consciousness and of life in general has been discovered and that we are only thinking to think that we have almost decoded the secret of life.

A first entry point into consciousness is perception and the question how direct it can be. Similar to the most fundamental secrets of life such as gravity and consciousness also the seemingly obvious field of perception is highly debated ever since ancient Greek philosophers at least. In order to discuss consciousness and the transcendence enabling *tool* for conflict transformation in systemic constellations, *representative perception*, it is helpful to follow and reflect on the development of the discourse to see that how the concept of representative perception used in constellation lingua is different and yet somehow similar to what conventionally is debated under this terminology.

5.1.1 We must look in order to see – Is perception direct or representative?

Ever since human kind exists, there is debate on what perception is, how it developed and how it can be influenced. Aristotle (384-322 BC) conceptualized perception in his psychology (Shields, 2003a) when he said that “what [we] can perceive is potentially such as the object of sense is actually” (Shields, 2003b). He suggested that in sense perception the relevant sensory faculty becomes *like* the object it perceives, a notion of perception being literal and direct which is debated even nowadays. Aristotle committed himself to a claim that a sense organ in one way or another becomes *like* its object when it perceives. The difficulty concerns understanding precisely how this likeness is supposed to be envisaged. What it takes for a person to perceive is for her to be outfitted with the appropriate organs and to have those organs actualized on specific occasions by ambient perceptual qualities. Appropriate organs are those with, among other things, an ability to share *by coming to exemplify* the sensible qualities which they are structured to receive. Shields exemplifies this approach in an example when:

A subject perceives redness when he has an eye made of suitably gelatinous stuff such that when it is exposed to a color in its environment it becomes, in virtue of this exposure, itself red. That is, on the literalist interpretation, the sense organs become literally, and non-representationally, the colors they perceive. More exactly, according to proponents of this approach, the eye jelly, the matter of the inner eye, itself becomes red. So, *likeness* amounts to shared-property exemplification. Just as a grey fence becomes like a white fence when white paint is applied to it, precisely because it is made to exemplify whiteness, so an eye becomes like its object in perception when it is made to be like it, which occurs when it is made to exemplify the quality of its object. The eye, for instance, simply comes to exemplify the colors present in the objects its field (2003b).

Traditionally studies of perception are thus concerned to describe this *likeness* between direct perception, when organs become like the object, and theories of more representative perception. *Representative perception*, which has little in common with the same named representative perception in systemic constellations, conventionally is understood by the fact that the external thing or Being is perceived in the form of *sense-data*, that are differing on the individual’s socialization and Being. Sense-datum is described as the character of an external entity which is determined immediately by the sensory impression on the organism and our reaction to it, and only indirectly by the character of the external itself (Strong, 1931: 15). This connection and relation in perception between the sense-datum and the external Being of entities is researched by many scholars investigating our perceptions which influence us consciously including less-conscious levels and *vice versa*.

The so called *sense-datum* is the way we relate our sensory perceptions to ourselves and the environment. The way we see, feel, hear, smell and taste is individually different depending on the context, individual characteristics and socialization. These dimensions shape our sense-datum which is a term used to express the sensory-time-spacious impact on our perceptions, consciousnesses and Being. Naïvely we commonly take “the sense-datum for the real thing; its being for the thing’s existence, and its characters for the thing’s characters” (Strong, 1931: 219). In short we often, in a rather unreflected way, believe our sense-data as being *the* reality, rather than *a* reality, which everybody interprets and perceives differently and is never real as such. For the majority of scholars sense-datum and reality are never identical and their relation is one of representation which we are only to a certain minor extent able to perceive consciously as sense-data (Riel von, 2008). This indirect approach to perception is also supporting the representative perception perspective in systemic constellations on which second order notions of perception are developing on, or what might colloquially be expressed as the re-representative perception in systemic constellations. Such changing perceptions in different representations in constellations are perceived slightly different by different representatives, however within a certain similar basic perception as for example the study of Schlötter (2005) showed when he placed different people in the same representation position in constellations. Generally, we can see that there exist two different approaches to perception and its (im)mediateness on our consciousness: a direct and a representative understanding.

In the 1930s Strong more profoundly analyzed the connection between direct and representative perception. In his investigations which led him to a conventional conclusion of a rather direct perception, influenced through representative sense-data, he gained many insights towards representative perception which are relevant until today.

Four key dimensions were to be considered regarding Strong when analyzing the representativeness of our perceptions which slightly adapted are: *Of what nature is our sense-datum?; Does the sense-datum show only the character or also its existence of objects and relations?; What is intent and is it conscious?; and fourthly why is naïve faith necessary?* (Strong, 1931: 217-219).

His insights were axing around these questions and provide common ground to what is called in systemic constellations *representative perception in its transcendental Being*. Firstly, the nature of *sense-data* which are temporarily and individually different seem to be relevant. From a representative perception perspective particularly the datum aspect of sense-data is

relevant. A datum expresses a reference unit of measurement which changes depending on the context of sensual perception which is mind-dependent to perceive objects that we are directly aware of (Huemer, 2007).

Depending on the individual, how she perceives entities in situations of which she is naturally part of too, her perceptions are influenced. Our socialization in general and other strongly positive and negative experiences we had in life are highly influencing our sensory perceptions in general and particularly in the generation of meaning for us. Depending on our individual perception influenced by our consciousness we perceive things, and particularly relationships, differently. Therefore, if a glass is perceived as half full or half empty might appear as a relatively unimportant saying. But if we analyse why we perceive objects in the way we do which motivates our actions and ways of relating to our fellows, perception becomes a first centrepiece of what we *are* and how social phenomena appear to us.

Perception with our senses may be regarded as the surface of our Being; meaning is being provided from consciousness which interprets perceptions for us as burdensome, culpable, happy, positive etc. In addition, the nature of the sense-datum depends for its temporary being on the intuition of it, and therefore does not exist independently or continuously. The nature of perception, or the Being of perception, is subject to our intentionality which gives direction to what enters our minds and what apparently does not. However sense-datum *is*. It is not in space and time in which a *real* thing is in space and time, it is yet bound down to certain places and times; that it is only apparent, generated by the activity of the self depending on the context which accounts for intensity. The being of perception therefore is highly dependent on the context which is shaped by how the individual is related to others and is relating to the things in the world (Strong, 1931: 218).

We can see that the nature of our perception, the sense-datum, is mainly influenced by context and its temporality as well as intentionality. Sense-datum as such is a constant, it *is*. Depending on the contexts, the social circumstances, our senses perceive differently however perception is always present; we cannot not perceive. Even if we try not to perceive and might even be able to get closer to a purer perception of us rather than reacting to external stimuli and a perception field might open in ourselves of a deep experienced nothingness which we still perceive somehow; as positive, indifferent, negative or the like. The way we perceive might be different in ourselves and among ourselves depending on different temporal contexts which we are part of and which we have experienced, however perception is constantly part of us, is part of our Being, such as other phenomena like communication or conflicts.

The five senses that we at least have constantly interact with another and are permanently influenced by what is called the datum, the spacio-temporal context. Thereby the sense-datum shows only the *character* of an object or relationship and not its *existence*, as Strong poses in his second question. The term existence refers to sense-data which are analysing things. As this dissertation is placing relationships in the focus, existence therefore translates more into relational essence which includes the concept of things and existence. The Being of the sense-datum which makes things and relationships appear in our perception is commonly mixed up with the essence or reality of things and relationships as such. Therefore our sense-datum reality also *is*, is a constant of our Being, however is changing its Being depending on the context of our relatedness. Context is primarily depending on us and our relatedness, and only secondary on things. Thus the sense-datum, being only an apparent, cannot show the real essence of us or a thing; it can only show its apparent existence (Strong, 1931: 218).

The need emerging out of such analysis is to find methods that enable us to perceive more the essence of the context we live in and to close more the gap between representative and a more direct perception. In systemic constellations we can see how the representative perception of representatives is a very direct one that describes relational dynamics in constellations in an immediate way. This is also the notion emphasised for example by Ricoeur, when he is referring to the way fiction and discourse work through imagination to create a distance between reality and its representation where interpretation and thinking processes take place (Nos Aldás, forthcoming). Translated into the systemic constellation space this describes the representation of realities by the use of representatives and their perceptions which allows for new (moral and sociological) imaginations in a space largely free of immediate judgement for profound reflection and reorientation. Thereby, the representation of reality provides for a connected but yet laboratory space within systemic constellations.

Representative perception in systemic constellations is not to be equated with representative perception as it is described conventionally but refers to the phenomenon that the perception a representative in a systemic constellation has is similar to the entity she is representing. This perception of the representative is however of a very direct nature when accessing the Being of the represented different than the literal term as such suggests. Bodily sensory perceptions representatives have in systemic constellations are typically less representative but more direct perceptions if we use the terminology of conventional science and are so to speak (more) direct perceptions that representatives experience. The sense-datum thereby refers to a holistic synthesis of the sense-data of the represented and are

typically regarded as the integral Being of the representative when a constellation is set up. Sense-data within systemic constellations then might representatively be experienced in which representative perceptions according to the relationality to other representatives in different constellation figures emerge.

These more direct perceptions which access the transcendental and therefore more real gestalt of conflict dynamics are able to unfold holistically and depth psychosocially which are experienced as highly emotional.

A more precise terminology for representative perception in systemic constellations might be in fact re-representative perception⁵⁸ describing more accurately how representatives in constellations react and that the spacio-temporal reference frame of the experienced sense-data is the one of the represented entity and the constellated conflict system at large. As introduced above spacio-temporal realities are transcended in systemic constellations in their translocal and transtemporal nature and therefore sense-data have to be understood more systemic and consequently refer to various frames of time and space ubiquitously and simultaneously.

Analogously it may be argued that by energetic transfer representative perception is enabled which accounts for transcendence, including transtemporality in this context. When applying these insights back to sense-data we can see that also the datum can become insignificant in systemic constellations as they leave the spacio-temporal grid⁵⁹ and what remains is sense or what from a constellation perspective can be understood as very direct re-representative perception in which the borders of our individual Being become more transcendental (Dietrich, 2008: 29-106).

In Strong's third question he asks what *intent* is and if it is *conscious*. Intentionality⁶⁰ plays a major role in the very way we engage in processes. Academia tells us that intent is conscious in one sense, and not in another (Strong, 1931: 218). Quantum physics nowadays for example acknowledges that the intentionality of the researcher is responsible for nonlocal changes of similar elements that can be far away from the laboratory and the researcher. This nonlocal influence of similar elements is initialized by the researcher's intention to change them, a fact

⁵⁸ Additionally the term apperception (Heidegger, 1995) could be used in this dissertation in order to describe a more holistic re-representative perception more stringently but due to reasons of clarity and since it is not used in common systemic constellation terminology it is largely refrained from doing so.

⁵⁹ Or what Einstein simply termed as "spacetime".

⁶⁰ To be understood in this context in a familiar sense as something done on purpose and not philosophically where it describes *aboutness* of intentional phenomena in a technical sense which are *about* various things (Cambridge Dictionary of Philosophy).

that science is *per se* excluding through its suggested objectivity and neutrality. However, the way we analyze and the intention we thereby put forward seems to be of high relevance to the research that is being carried out. Einstein, for example, thought of intent as a almost metaphysical influence on nonlocal reactions. And he could not believe that they were in fact enabled by the researcher's intent, but rather assumed that some variables were not attended before carrying out an experiment which account for these test discrepancies.

In systemic constellations intentionality is also a key aspect. The intentionality of the client is the starting point which should be a dynamic of a system she is entangled in, that she perceives dilemmatic. Due to nonlocal changes of members in her system this intentionality of the client has high and literally far reaching ethical implications. In systemic constellations a tangible desire of the client to gain more insights into the conflict dynamics she is part of for positive desired change by all system members is used as an indicator to conduct a systemic constellation. The little predictable because mostly unconscious unfolding dynamics and insights in a systemic constellation the client then has to be open for. The intentionality of the client to conduct a constellation from a methodical point of view are energeticising and forming the constellation-field with its context-relational content. From a psychosocial perspective intention is part of our Being in systemic relationships and plays a key role for the conduct of a constellation in which intention is the driving force for social transformation by our intuitive active engagement.

Which brings us back to Strong's question, what the relation and nature between intent and consciousness could be. Intent is from a plain physical side, the muscular adjustment by which we *attend to* literal objects or individuals who we perceive through our sense-data as representatives of relationships. The very way we attend to things and relationships seems to also be highly relevant both in quantum physics and systemic constellations because of our intention to engage in certain fields as already described. This intentional essence which instinctively makes us *look in order to see*, use our hands in order to touch etc. and without which we would not receive the requisite sensations is only in the first place a physical reaction of our senses to what we perceive of us and our environment. Intuition shapes the way we perceive the appearance of objects and relationships with our contextual sense-data which is influencing and being influenced by our consciousnesses. Intent may function like an instinct which less-consciously makes us look in certain directions to perceive concentrated sensations because of focusing on singled out things or individuals. Therefore the essence of how things and relations appear in our perception is only indicated - "it cannot be drawn into the Being of the percipient, or got at in any other way. It is exclusively a datum of (a thing

made present to the mind by) action” (Strong, 1931: 218). If we refer to the proverb above of *we must look in order to see* we can conclude that the looking we might intuit but that the seeing is the consciousness process typically influenced by sense-data. In systemic constellations the sense-data momentum is largely detached: sense as direct representative perception and data primarily and holistically as the represented entity and later as the data unfolding out of different constellation figures.⁶¹

A complex overlapping interrelatedness between intent, sense-datum, perception and levels of consciousnesses is apparent which one can only try to describe and any kind of science probably cannot and does not have to explain or resolve. Important from a systemic perspective is to be more aware of what influences and shapes our Being in what is termed *consciousness*.

Such an awareness of pure perception, in which we are closely connected with our senses and are able to directly perceive our notions, Strong calls in his investigations *animal* or *naïve faith*. Those terms are used to describe a perception which is being more direct by presencing and naïvely acknowledging what and who is. Strong describes this perception with a trained instinctive trust towards experiencing sensuously the existence of relationships of individuals and things as they present themselves and describe reality for the perceiver (1931: 219). This is a very similar approach comparable to representative perception of representatives in systemic constellations, where presenting sensations of representatives simply *are*, or what one may also circumscribe in a positive way as naïvely. Simple perceptions are describing and thereby transforming conflict dynamics. In systemic constellations this is termed as *positive forgetting* when rational intentionality and judgment are giving way to a highly direct re-representative perception. Those sensations that representatives in constellations are perceiving representatively are highly direct and can be compared, different than the name representative perception in systemic constellations suggests, to naïve perception in Strong’s concept where the sense-datum is a very direct one when concentrating on and trusting one’s *simple* perceptions.

When in systemic constellations through representative perception our perception becomes more direct and we are therefore more able to consciousness relationships which are responsible for the appearance of objects through integrating several time and space horizons in a constellation our intentions, sense data, perceptions and consciousnesses can become more into its Being. Being thereby has to be understood phenomenologically, which suggests

⁶¹ Interesting in this context is that our mind is perceiving in images (Lakoff and Johnson, 1980) which might be responsible that our Being, language, perception etc. is mostly things based and also described as things, at least in the enlightened world, rather than relationship centred.

that our Being is poly-layered and thus we can only get closer to the being of our Being and the meaning of our Being. Being and consciousness in other languages such as in German are forming one word: *Bewußtsein*. It is a synthesis of what in English is separated in two concepts, Being and consciousness. *Bewußtsein* expresses a term which literally translates into conscious-Being or Being-conscious, a concept which might be best translated into consciousness, as a process of expanding and accessing more fully our consciousness, *Bewußtsein bewusstwerden*, through for example representative perception in constellations as a client and a representative. This process of *consciousising consciousness* has also been key for Ivan Illich as “Bewußtsein verändern” or “Bewußtseinsbildung” to unfold our human qualities and is a form of political activism that is in the first place critical towards institutions and their societal impact no matter of which political colour (Kaller-Dietrich, 2008: 115, 119, 124, 143; Chomsky and Foucault, 2006: x, 40).

Our perception is never free of the context of our relationships which form the content of societal norms and values transmitted to us by our consciousnesses. Perception as the entry point into consciousness is therefore never direct as such. Representative perception in systemic constellations is a much more direct perception for the representative when apperceiving the consciousness of the client’s conflict system and for the client to relatively immediately perceive and view in a spacious illustration and transformation her dynamics of the depicted social system. The main difference thereby is the direction of perception as a representative from the inner to the outer in a constellation when illustrating the inner figure of a client externally in a constellation while in *normal* perception it is rather from the outer to the inner. In addition to that there are essentially two sets of perceptual insights in systemic constellations: through representation for the client and for the representatives as such. One is the experience of representative perception for representatives when perceiving relational dynamics of another conflict system she is not part of. Second is the experience for the client to feel and view the unfolding field of the collective and individual consciousnesses of her constellated social system. Through the illustration in the constellation space which the client is able to perceive from a macro perspective in the first steps of a conducted constellation before she directly experiences conflict dynamics as a representative in the later steps of a constellation from a micro level, the client has the possibility to perceive consciousnessed relationships from both perspectives.

After having addressed the representativeness of our perception in the first step we can now analyse conventionally and later on more holistically categorised levels of

consciousnesses. This is necessary because many concepts are used academically nowadays with unclear and overlapping distinctions (Morin, 2006) before quantum physically analysing further the nature of our context-relationships forming consciousness for systemic conflict transformation.

5.1.2 Forms of consciousness – From reductionist hierarchies to wholeness.

The many models which have been established after Freud's concept regarding the conscious, preconscious and unconsciousnesses, which include his systemic unconscious concept of the super-ego, ego, and, the id, are essentially trying to make single patients consciousise their less conscious realms of reality to include them in their conscious consciousness. Different psychoanalytic and -therapeutic methods such as hypnosis or loose associations are being used to elicit such consciousising processes. Psychologists and scholars of related humanistic disciplines suggest that by such consciousness processes the patients can integrate and connect to less conscious parts in order to achieve more mental health.

If we review current models of consciousness they mostly suggest that two dimensions of a superior form of consciousness are particularly important in self-awareness: time and complexity of self-information. That is, examining past and future aspects of the self and being capable of acquiring more conceptual (as opposed to perceptual) self-information which claim to indicate "higher levels of self-directed thought" (Morin, 2006: 359). Another classical distinction of and point of reference for the consciousness discourse is between focusing attention outward toward the environment, and inward, toward the self. The former George Mead researched extensively and claimed that the individual mind can exist only in relation to other minds with shared meanings and what is conventionally called consciousness. The latter is called *self-awareness* in a model distinguishing "social and personal aspects of our cognition" (Morin, 2006: 359) as being part of other less conscious parts of reality (Gulick van, 2004).

In behavioural sciences hierarchical levels have been established which distinct lower and higher forms of consciousnesses. The range varies from perceptual to conceptual frameworks, in which on the lower stages one's consciousness is influenced by sensorimotor cognitions. These perceptions, it is argued, do not or hardly enter our consciousness. Different

forms of primary consciousnesses and awareness over to more reflected consciousnesses and self-awareness to “meta-self-awareness” are being distinguished hierarchically, in which individuals are able to reflect about their actions and environment (Morin, 2006: 361).

In such social/personality models of consciousness the individual is the unit of analysis and in a rational framework consciousness develops over age and stimulation. The most fundamental assumption of neurocognitive models is that in order to direct attention outward or inward, an organism needs to be somehow awake, as Carter also suggests, with brain activity necessary for consciousness to take place; however she suggests more outside of the brain.

The designated terms *unconsciousness* or *non-consciousness* are typically used to describe states in which no processing of information is happening. Examples mentioned of un-, or non-consciousness are coma, dreamless sleep or oppressed trauma (Morin, 2006: 359). A distinction is often made between what cognitions enter the individual’s consciousness and which ones are passing without influencing the individual. In fact neurocognitists argue that most of what happens in the world is not influencing the individual because of his dormant unconsciousness which she is non-conscious of and therefore does not form part of her Being. The classical notion of consciousnesses is in which the unit of analysis is the individual from an individualistic perspective while in the quantum approach this forms only a small part of consciousness fields that we individuals are connected to and which we can intensify.

When awake and conscious, one is processing information in the environment and responds to stimuli. The lower forms of consciousness are described as an awareness of external stimuli, and not the self, arguing that a minimal consciousness of self is required for the organism to move into, and interact with, the environment. This first-person perspective in which one is able to perceive one’s subjectivity in her interactions includes a diffuse, implicit body awareness allowing articulate spatial self-navigation (Morin, 2006: 359).

Higher modes of consciousnesses are normally categorised as *self-awareness* and *meta-self-awareness* in our ability to become the object of our own attention. These modes of consciousness are present in us which we sometimes more, sometimes less consciously perceive. Self-awareness thereby describes focuses on the self in the external environment as a reflective observer processing self-information. In terms of thought processes utterances like “I am lazy“ or “I am respected by others” indicate a conscious perception and relatedness of the person in its private and public self-aspects of one’s environment. Private self-aspects conventionally are described as consisting of *externally unobservable* events and

characteristics of the individual's emotions, physiological sensations, perceptions, values, goals, motives, etc.; public self-aspects in this context are visible attributes such as behaviour and physical appearance. Although this classification is criticized since many years, past research for behavioural scientists shows that people differently focus on private and public self-characteristics, leading to distinct motivational, cognitive, social, and behavioural effects (Morin, 2006: 359-360). Morin suggests in his rational approach that all forms of consciousness (including self-awareness and meta-self-awareness) share, that they:

involve knowing that we are the same person across time (self-history), that we are the author of our thoughts and actions (self-agency [...]), and that we are distinct from the environment (self-coherence) [...]. Both forms of higher consciousness also result in the insight that one exists as an independent and unique entity in the world [...] (2006: 360).

Schooler (2002) for example defines hierarchically threefold: *non-consciousness* as an absence of consciousness, *consciousness* as experiencing sensations, perceptions, emotions, thoughts, etc., and *meta-consciousness* as explicitly re-representing consciousness. This latter term also refers to an awareness and an ability of reflecting on one's own conscious experiences. This meta-conscious understanding argues for our ability to reflect critically on what is representing to us as consciousness. What is suggested in such *re-representative consciousness processes* is an ability to become conscious to some extent about what is representing to us as consciousness and how it is influenced, similar to the insights in systemic constellations. Such a second order consciousness of the conscious enables processes in which individuals consciousness what dynamics influence their consciousness. A process of being able to consciousness the forces influencing our consciousness are readily comparable to the method of systemic constellations in which clients are also able to gain more insights into the relational influences on their (individual or collective) consciousnesses and what is called *consciousness consciousness*. However, our individual self reflectivity of what is (re-)representing to us as and is therefore influencing our consciousness is due to our individually limited awareness (see illustration 7) and limited ability to perceive and resonate with such fields much smaller than in systemic constellations.

From a systemic perspective hierarchical distinctions in consciousness seem questionable if not inverse because *simple* perceptions are in this transrational method purer indicators of higher consciousness representations. Consciousness from a systemic perspective is all integrative, non-hierarchical and not only individual in its pre-, sub-, un- and conscious parts. Systemic transcendental notions of nonlocal, transpersonal, transrational, and transtemporal

go beyond the narrow neurocognitive conception that consciousness is processed information that has passed through the chokepoint of our individual consciousness through rationalization.

After this rather conventional introduction to consciousness we will in the following discuss the explained cognitive models with the systemic perspective of constellations to analyze the differences and overlaps such concepts of consciousnesses have, as consciousness is the essence of systemic constellations when *consciousising consciousnesses* for positive change in social systems.

The most fundamental of a systemic notion to consciousness is again a relationship focus. *Consciousness is for the most part collective rather than individual and not consciously conscious*. It does not neglect what for example Morin argues for in his individualistic concept above and expands the notion to more collective levels of consciousnesses which one can be more aware of, can connect to and internalises in one's Being. In particular, important insights for a *systemic understanding of consciousnesses* are: a constant transformation of individuals in and through society; that societal influence on us is much bigger than the independence of our self-agency and that therefore the collective influences us more than we influence the collective; so that our self-coherence is more bound to the social-cohesion of systems we are bonded to. A systemic consciousness concept does not neglect that one exists also as an independent entity in the world but that the relations entities entertain, that might be individuals or groups of individuals, are the most fundamental and natural. Therefore, the quality and nature of our *per se* human relationships, which include for example perceived negative relatedness to our enemies, have to be more the unit of analysis rather than an isolated individual. Or as Dietrich puts it: "peaces are relation" (2006a: 20).

Unconsciously our Being is most influenced in a systemic understanding while in neurocognitive science it is largely excluded from influencing independent individuals. Unconsciousness is therefore also termed by the latter as *non-consciousness* which suggests an actual absence of consciousness. Non-consciousness consists of mental processes not currently in consciousness, i.e., sensory inputs registered but not attended, automatic cognitive and sensory-motor programs, and non-conscious motives, etc. But what many more holistic scientists argue is: only because we cannot sense or experience what influences or stimulates us does not mean that it is not present, as conventionally is argued in concepts of deep-, un- or non-consciousness. The actual processing of internal or external information seems to be only one indication of consciousising or perception (Morin, 2006: 360).

Therefore, it seems more accurate to suggest that the conventionally termed non-conscious mind is in fact part of our (un-)consciousness; and is probably the most important one since it forms the biggest part of our Being. This notion of inclusive rather than exclusive and horizontal rather than vertical approaches to consciousness can be considered the biggest differences in conceptualising consciousness between a newer and a conventional understanding of it. Figure 7 illustrates with the well-known Johari Window how we typically are conscious of ourselves. Generally, with different reflection methods we can gain more understanding on our consciousness. Conventional methods allow for insights into the hidden and blind dimensions of our Beings and relations. Systemic constellations include these dimensions too, as they are particularly able to unfold unknown and therefore hidden dynamics in us and in other members of the social systems we form part of.

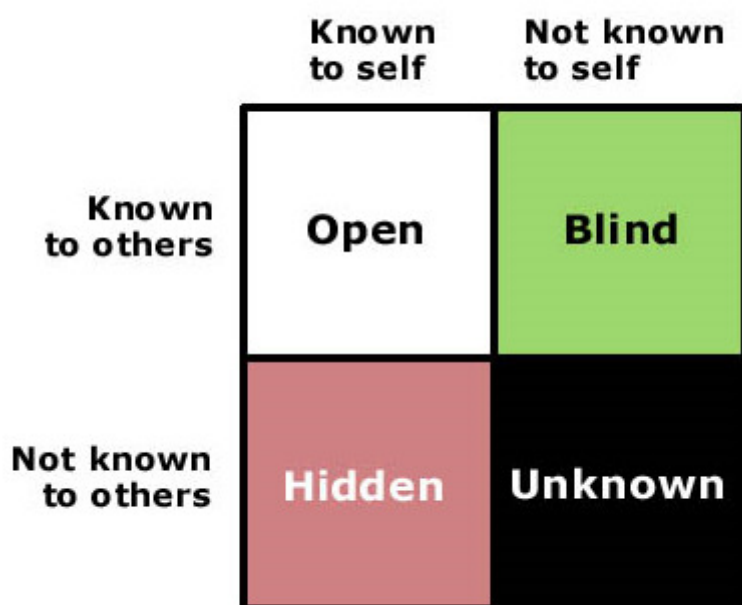


Figure 7: The Johari Window (Road to wellbeing, 2010).

The Johari Window is a coaching and supervision tool dating back as far as 1955 when at the University of California, Los Angeles a on purpose called *western* training laboratory for intercultural group development was established (Luft and Ingham, 1955) and is today a widely applied coaching and supervision method beyond the centrist world.

The blind and hidden spots hereby might be more comparable to pre- and sub-conscious parts of us and others while the unknown field may be best referred to as unconscious to the self and others. The process of consciousness enables us to enlarge our open area into the less-known ones. By telling and asking conventionally with for example

the methods of compassionate listening, non-violent communication or story telling the blind and hidden spots can be declined and become more open as also systemic constellations do. However to explore more the unknown or unconscious of our Beings very few methods are available to shed light on and therefore this spot is typically left unattended in theories explaining the Johari Window (Ewing and Raines, 2006).

In general, a notion of poly-layered non-hierarchical, highly connected and interacting levels of consciousness seems to be more accurate when researching our consciousnesses which are more shaped by our bonding to other system members, and therefore our collective consciousness. When describing levels of consciousness the plural seems to be in addition more accurate since we as individuals, and in our entangledness to collective forms of consciousness, consist of more than only one form of consciousness. The Johari Window might be somehow mechanical in distinguishing strictly between the self *and* the other(s) while a systemic notion of consciousness has an entangled concept of the self *in* the other and the other *in* the self which suggests that we are both interconnected *and* form oneness (Rosado, 2008: 2087).

However, it might be a good model to illustrate conscious and less-conscious aspects of consciousness. Thereby the areas are typically illustrated as squares of the same size. A systemic understanding of consciousness suggests however that the black unknown area should be disproportionally bigger than the hidden and blind aspects while the open field correspondingly would be the smallest one as illustrated in figure 8 below. Typically through feedback of others we can become more conscious of ourselves so that we become more self-aware following essentially a Jungian approach to explore more what we are not aware or conscious of. Through self-disclosure and feedback from others we are conventionally able to let others know about ourselves what we consciously know of ourselves and vice versa and therefore push the open field to the right and below as indicated with the black arrows and the white-dotted line into the hidden and blind spots.

What systemic constellations are uniquely enabling beyond rational *I know about you* or *I want you to know* exchange is depth psychosocial insights which are unconscious. In Johari Window explanations typically the space opening up when being more conscious of oneself which belongs to the unknown is left largely uncommented. Normally explanations end with arguments that this space is left unattended because what I do not know about myself and others do not know themselves about me, cannot be discussed and therefore is left outside. For systemic constellations this is exactly the focus, as highlighted in the white

shaded insight fields that opens up in constellations and the black dotted line and the white arrows. Those constellation unfoldings thereby have a reverse direction as illustrated in the white arrows respectively in the bigger curved indicator. This direction from the less-conscious into the conscious is experienced by the clients of political constellations as particularly insightful. Thereby those insights gain direct momentum as they quite directly from the unconscious can be openly consciousised so that the Johari Window can literally be pushed open in systemic constellations.

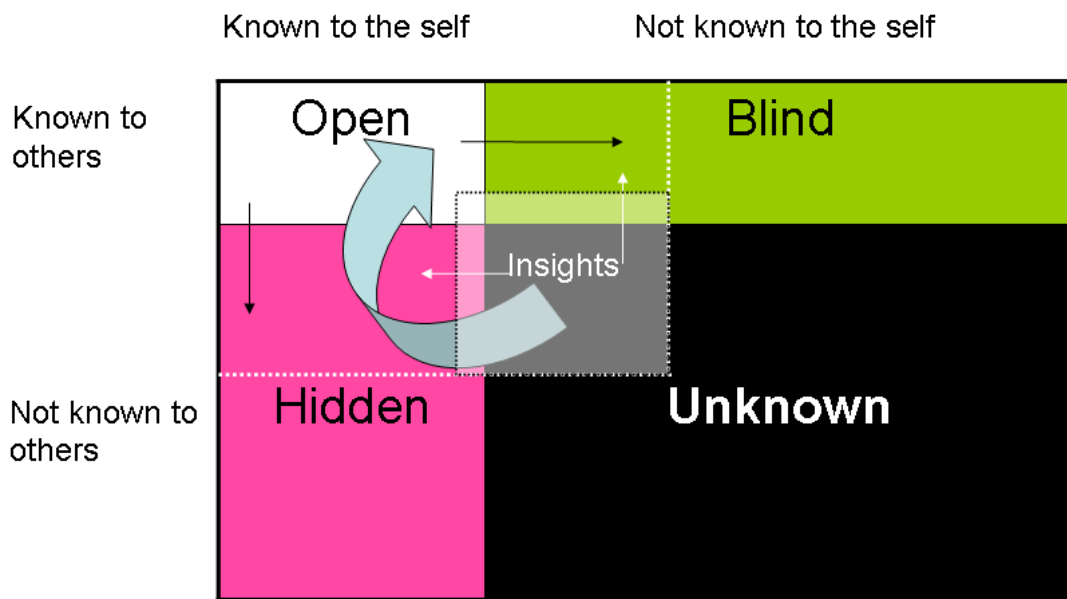


Figure 8: Systemic constellation insights in the Johari Window.

Seemingly peripheral forms of consciousness, where mental contents are *only* on the fringe of entering more core levels of consciousnesses can therefore be regarded as at least equally meaningful in the *analysis* of holistic levels of consciousnesses (in a structural-hierarchical way) and in terms of *influence* on our Being as the most influential however subtle ones (the volume dimension).

Awareness and (re)representative perception

An important dimension in consciousness research is the extent of one's self awareness respectively the others' awareness of the self. Neurocognitively awareness in this context is limited to the former. It is distinguished between self-awareness of lower (perceptual) and meta-self-awareness as higher (conceptual) levels of self-representation. Perceptual (or

sensory) information refers to one's direct experience with oneself or environmental stimuli that identify the self; conceptual (symbolic) self-information designates perceptions about the self that are not available to immediate perceptual experience and has to be mentally represented to be accessible to the self. In other words conceptual self-information needs to be abstractly represented - that is, processed and transformed - suggests cognitive work performed at a higher level (Morin, 2006).

To synthesise, for the limited purpose of this dissertation to outline communalities in different concepts of consciousness and not to systematise concepts of consciousness and self-awareness as such, one fundamental insight most concepts share: no matter from when on consciousness is defined in its less-conscious gestalt, consciousness seems to be only able by the use of our senses. Our senses are able to connect different forms of consciousnesses. These forms range from less-conscious, direct-conscious, and (re-) representative-conscious ones which are all sense-bound. More re- or re-representative forms of consciousness are less-conscious forms of our consciousnesses too when we are thinking to think how we are and how we are in the world. Such meta-conscious reflections we are only very partially able to represent mentally when we try to temporarily decentre our perspective (i.e. relativising one's own perspective in space and time and psychosocially distancing oneself from oneself).

Hierarchical models of consciousness (Morin, 2006) do not sufficiently integrate the notion that consciousness, which has its guiding conception deriving from our senses, could work more like a lens which indeed might function much like an organ. From a systemic understanding such an organ called consciousness is able to bring into focus, by the use of our conventional senses, different layers of our consciousness ranging from less-conscious levels to meta-representative ones. This analogy of our consciousness as an organ of our Being which gains its momentum through a naïve perception of our senses and can consciousness less conscious and meta-conscious aspects, so to speak to the left and the right of our conscious Being, is also labelled *phenomenal self* (Newen and Vogeley, 2003). Albert Newen and Kai Vogeley for instance ground their concept of the phenomenal self with the premise that our faculties account for how we represent the external world and the self in our Being. The starting point of their investigation is the phenomenal self and is defined as non-conceptually representing one's bodily states on which other, in their concept higher, forms of representation are based. The point of departure again is stemming from sensual perception that forms more complex representations as well as less-conscious ones. These

representations are also sometimes called core and extended consciousness describing forms of consciousness which are in different intensities present in our Being. This integrative process of widening, sharpening and being more grounded to our consciousnesses continua is one fundamental aspect of conflict transformation processes in systemic constellations. Thereby a horizontal rather than a hierarchical understanding of consciousness is the guiding notion.

After having highlighted some of the neurocognitive discourse about consciousness to emphasise a horizontal understanding of consciousness and without analyzing more philosophical notions about consciousnesses, which are even more diverse and would request for an extensive analysis separately, next some insights of quantum physics to consciousness studies shall be provided.

5.1.3 Quantum consciousnesses – Context accounts for content.

Aoccdrnig to rscheearch at the Uinervtisy of Ntghmoiatm, it deosn't mtttaer in waht order the ltteers in a wrod are, the olny iprmoatnt tihng is taht the frist and lsat ltteer be in the rghit pclae. The rset can be a taotl mses and you can sitll raed it wouthit a porbelm. This is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe [...] (Rosado, 2008: 2083).

In this subchapter aspects of quantum physics as a framework for wholeness in social sciences will be established for a deeper understanding of systemic constellations and its transforming effects as a method of being radically inclusive in their systemic approach. Similar to quantum physics also we humans and our relations are entire and are always inclusive of the other, the negative what we are only trying to exclude.

Constellations are useful to remind us of the ever-new and ever newly forgotten experience that we fail in our attempt to exclude what we call evil. Both as individuals and as families, communities and religious, ethnic or political groups we follow the reflex to keep the strange, the unknown, the frightening and threatening away of our consciousness, whether it comes from within ourselves or from an outer source. And it is only a question of time that we have to recognize the natural law – according to Freud's "return of the repressed" - that we become what we reject (Mahr, 2004a: 4)

Radical inclusive in this respect shall be understood as that the technology of systemic constellations which supports to unfold space that is unlimited and also potential in its nature for the perception of until now pre- and unconscious conflict elements also, and especially, if

they do not conform with the expectations, convictions and ideologies of the involved (Mahr, 2008a: 10). The concept of complementarity in quantum physics is highly similar as it will be elaborated on in its weak version below. The approach of systemic constellations is similar to a quantum physics framework of wholeness which *per se* is the aim of research and its systemic transformations and explorations along the way, an *a priori* almost ethical approach often forgotten in our modernised world.⁶²

In today's bipolar world we live in a largely biopolitical system of either/or, right/wrong and good/bad dichotomies. The world, thanks to enlightenment, seems to be turning into a biopolitical entity in which the form of life like daring, love, imagination, idealism, and also conflict will be replaced by life as a robotic uniform fact (Martínez Guzmán, 2009: 193) of economic calculation, endless solving of technical problems and the manufacturing of sophisticated customer demands (Chomsky, 1988; Chomsky and Foucault, 2006; Fromm, 1960; 2006: 77-98; Fukuyama, 1989: 30). European universalism has globalized to a wide extent a fragmented worldview that treats the wholeness of the social systems and their realities as inherently discrete, distanced and disconnected. Such a fragmentary perspective, emerging from Greek dualism and fuelled by the Newtonian mechanical view of the world with its Cartesian split of an either/or understanding of reality, does not lead to wholeness (Rosado, 2008: 2075). Most discussions, debates and accepted discourses emerge from a context of fragmented thinking and are reproducing themselves in their voluntary however highly rigid margins of discourse. Drawing from quantum physics this chapter presents a quantum context of understanding phenomena. In brief, it will be argued for *content is largely dependent on context*, not a new insight in general since such new age approaches are to be found cross-disciplinary and frequently nowadays, in which the focus will be held on methodological and psychosocial aspects for conflict transformation.

Quantum physics is one of the empirically best researched scientific disciplines concerned with the *invisible oneness of mind and matter* in its integral view of life and its implications for shifting from a fragmented, segmented mode of thinking to an integrational framework. This holistic approach is one of the key insights of this discipline with high implications for both academic branches, the so called sciences and humanities (Rosado, 2008: 2076). Wholeness is understood as all content emerging out of context which depends on the nature and breath of the context. The content of such contexts, which is the driving power of any

⁶² Or as Fromm puts it in his *Art of Loving* similarly: "If one does not react in the expected way – that is, in clichés and trivialities – but directly and human, one will often find that such people change their behaviour, often helped by the surprise effected by the shock of the unexpected" (2006: 105).

change with its permanent nature, will either address symptoms or get closer to the root of phenomena, its Being. Thus, according to quantum physics, the focus in any academia shifts towards researching and understanding more overarching context creation and dynamics and less on the specifics of content concerns.

Similar to the unseen field of gravity that structures all the visible array of constituent particles in the universe, context is the unseen field of attraction that generates all the more visible array of content in one's paradigm (Rosado, 2008: 2076). Gravity and context fields share two characteristics: firstly they are physically a formed nothingness as they consist of something or rather some energetic dynamics foreign to conventional physics and secondly they highly influence the organising principles of how we *are* in the world - gravity rather physically and context rather socially.

But similar to the metaphorical use of the iceberg model below the biggest part of what shapes us seems to be under water as context and only the by far smaller visible part of content is what most of attention often is focused on. As always when using an iceberg model, the water the iceberg is swimming in is the same element as the iceberg is made of, both context- and content-wise, just that the condition of aggregation is a different one. Analogously reapplied to quantum physics this may at least metaphorically illustrate what are called *indirect mind-matter relations* as a third entanglement category. This third category is often regarded as *background reality* and is being part of the distinguishable aspects of it, which are matter (or content) and mind (or context). In conflict analysis rationality addresses what the matter of conflicts is. However the question according to Rosado should much less be what the matter was, but: *what is the context that forms matter?* Context thereby goes far beyond analysing for instance why certain laws have been passed or highlighting the needs on which they are based but look into contexts of social systems out of which needs and issues emerge. Such an approach has as units of analysis not only the form of social systems out of which relational dynamics emerge but investigates *the formation of the form of systems which attract certain patterns of formation*, similar to Sheldrake's concept of formative causation.

These mind-matter relations of background reality, the water in illustration 9, is enabling through its density for the visible part of the iceberg to stick out of the water, to become consciously conscious. Metaphorically spoken through a method such as systemic constellation work we are able to perceive both what makes the iceberg swim and to see the biggest part of the iceberg which remains underwater which is forming our less conscious Being. These background realities form part of a big collective ocean in which many

individual icebergs are swimming and that is connecting individuals as minor parts in it. The facts or content level therefore plays in systemic constellations only a minor part when more consciousness systems from an *underwater perspective* largely focusing on contexts and the intertwined collective background realities. In fact systemic constellations are not in the first place a suitable method to analyse the content of relationships rationally as they rarely provide logical deductions. However in light of the consciousness of social contexts as background realities making up most of social systems they provide insight into those dynamics accounting also for matter and provide the clients with a more consciously grounded picture beyond what appears to be the issue of a conflict.

Thereby the approach is different from a *dry-dock* one when figuratively taking the iceberg out of the water to see what the individual less conscious parts below look like (as psychoanalysis would probably suggest) but to experience the floating of the content/context iceberg in the connecting waters – much like a psychosocially diving *submarine*. In such an underwater, or submarine, perspective we can experience what the water is like and what is *in* the water as Being in it; what is *above* the water is relatively insignificant (or we could peek out depending on the consciousness-depth with the periscope).

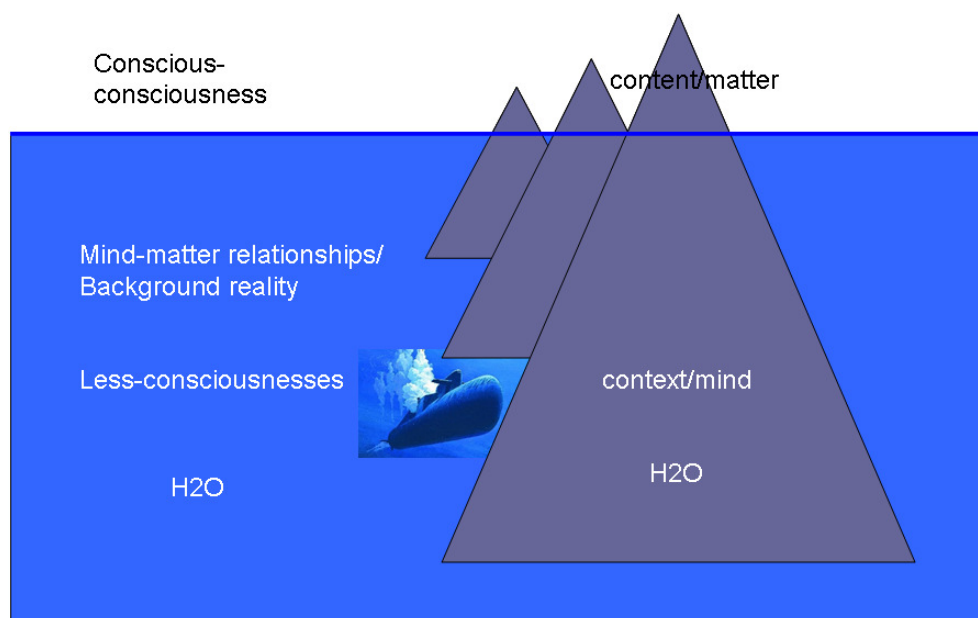


Figure 9: Figure of thought for quantum analogy of consciousnesses (inspired by Rosado, 2008; Atmanspacher, 2006).

Background realities are normally psychophysically neutral⁶³ and the whole(istic) concept of correlated mind/matter realities runs counter to reductionist theories in which a direct relationship between matter and mind is suggested, claiming that all mental states and properties can be reduced to the material domain or even to physics (Atmanspacher, 2006: 3-5). A direct relationship in the stance of classical reduction is to be understood essentially as neglecting determination between them, since one is able to describe the other. A monistic picture is being drawn in which there is only one ultimate substance, matter, being able to explain mind directly and therefore it is not necessary to discuss mental states because they are explainable in material domains, and only in them.

Different from this epiphenomenalist monistic point of view of classical physics, which argues that mental events are caused by physical events, quantum physics proves that it is neither necessary nor sufficient to explore and understand the material domain (matter) fully in order to understand the mental domain (mind). In a quantum approach so called *central states* are being argued for which consist of both mental and material identities.

Other sociologists use more organic metaphors to address similar notions of these content-context correlations. Lederach for example expresses himself as follows:

Think of certain kinds of plants with active root systems, such as raspberry bushes or bamboo. The raspberry has a visible growth above ground (the content of the conflict); underneath the ground it is also alive, growing and expanding through a generative root system, and may send up shoots some distance from the original stalk. Similarly, the ***relational context***, (or roots) of a conflict—which often involves identity, communication patterns, and power issues—under the surface continues to generate energy, even when it is not visible above ground. Conflict transformation, therefore, starts with a focus on relationships and the relational context, looking for the notso-visible roots, the historic patterns and dynamics that create the visible signs of conflict, in the form of presenting issues and struggles “above ground” (2007b: 18).

⁶³ A similar neutrality Jung argues for in his conception of a psychophysically neutral archetypal order, an implicate order which unfolds into different explicate domains of the mental and the material, collectively unconscious (Atmanspacher, 2006: 5-6).

5.1.4 The death of locality – Towards quantum physics.

If we look at our connectedness from a quantum physics perspective we will see that their insights are corresponding with Sheldrake's hypotheses and systemic constellations at large. Similarly to the theory of morphic fields quantum physics is unable to explain many quantum and other phenomena either, however quantum physics provides also proves for the connectedness of elements of a system over long distances and their respective change. Quantum physicians and ahead of all Albert Einstein are admitting a *spooky action at a distance* in which Einstein found out, and could not believe at first, that physic elements but also humans are imperatively, ubiquitously, and simultaneously connected to each other (Einstein and others, 1935).

Starting at the beginning of last century, physical theories began to include aspects which ran counter to common sense that physical rules are fixed and should apply everywhere the same. Yet these physical theories consistently made accurate predictions of experiments which however could not be explained any longer with Newtonian physics. Gradually, and despite much resistance, physicists have been forced to accept new results which proved that analysed parts of systems in laboratories are changing systems as such simultaneously. In other words quantum physics' research results proved that essentially one plus one cannot be predicted for sure to be two anymore but maybe a bit more, maybe a bit less depending on relations emerging while calculating. Worst of all: the research results are subject to change all the time depending on where and how they are conducted. This indefiniteness of the research results disproved the universality of science.

Those resulting phenomena are called *nonlocality* in quantum physics. Its converse, locality, is the principle that an event which happens at one place cannot instantaneously affect an event someplace else and that it can be exactly predicted beforehand. For example: if a distant star were to suddenly blow up tomorrow, the principle of locality says that there is no way we could know about this event or be affected by it until something, for example a light beam, had time to travel from that star to Earth. Einstein showed that under certain circumstances quantum mechanics predicted a breakdown of locality (Einstein and others, 1935: 777-780). Specifically it showed that according to the theory one could put a particle in a measuring device at one location and, simply by doing that, instantly influence another particle arbitrarily far away. Science refused to believe that this effect, which Einstein later colloquially termed *spooky action at a distance* could really happen, and thus viewed it as

evidence that quantum mechanics was incomplete. A theory was put forward by Einstein, that there must be local hidden variables influencing parallel universes. Without yet fully understanding and being deeply shocked about his findings in short Einstein proved that locality is dead (Felder, 1999⁶⁴).

The result demonstrates the seemingly strange result of modern physics, which is that the act of measuring a property always changes the system you are measuring. Einstein and his colleagues proved that we cannot be neutral or not influence a system because we are *per se* part of it, we are *inextricably intertwined* – entangled – and while we are Being in systems we are constantly changed by systems, while at the same time we are changing systems with our influence even though to a lesser degree. In this case the *system* apparently includes not only the part of a system being analyzed but also the entire system, which might not even be present as such at the time of analysis. However in an *Eigenfunktion* (maybe best translated as an innate-function) entire systems, and systems related to an analyzed system, are influenced by researching and therefore changing them (Einstein and others, 1935: 778).⁶⁵ Distant nonlocal connectedness was proved to be part of systems we live by.

As we can see, equal conclusions can be drawn from quantum physics as was with morphic fields that system elements are connected with each other no matter if they are geographically close. Systems can and are changed holistically since they are never a constant and change affects also distant parts of systems. This observable but yet not provable “*Eigenfunktion*” is a form of resonance with other elements caused by entanglement which enables similarity movement of activity over space and time.

In the following a simplified version of quantum physics developed by quantum physicians and social scientists shall be used to more coherently and, within the given limitations, in depth elaborate on how quantum theory can explain phenomena in systemic constellations.

⁶⁴ For a simple experiment of how the hypothesis of locality can be falsified the reader shall also be pointed to this source.

⁶⁵ See also Husserl’s phenomenological approach in chapter 7.

5.2 Weak quantum theory for systemic constellations.

Harald Atmanspacher is probably uniquely combining research findings of the Max-Planck-Institute for Extraterrestrial Physics and the Institute for Frontier Areas of Psychology and Mental Health. Those institutes engage in quantum physical astronomical observations in spectral regions on the one hand, and on the other hand in systematic and interdisciplinary research concerning insufficiently understood phenomena and anomalies at the frontiers of current scientific knowledge. These include altered states of consciousness and modes of experience, mind-matter relations, and their social, cultural and historical contexts from the perspectives of the humanities, social sciences and natural sciences (IGPP, 2007).

The team around Atmanspacher have, of course, interdisciplinary put together a version of what they call weak quantum theory in order to provide other sciences with an understanding and first of all applicability of a quantum theoretical version which other non-quantum-scientists at least have a possibility of more fully understanding. In the weak theory development therefore also social scientists were highly involved.

In other words, the attempt is to generalize the mathematical and conceptual framework physical quantum theory in such a way that the generalized, weak version of the theory is still mathematically formulated, but no longer restricted to physics in its traditional scope (Atmanspacher and others, 2002: 380).

In the following the key reductions and relaxations of these institutes will be analysed for systemic conflict transformation in a social scientific framework for non-physical contexts. These reductions thereby run counter to the typical approach of holistic sciences when criticising mainstream science in general as being reductionist. In this case when loosening the quantum-physical framework for interdisciplinarity however a reduction is carried out to in fact lay open the findings of quantum physics to other disciplines. Thereby the significance of complementarity and entanglement⁶⁶ can be explored psychosocially without losing the desirable rigor and precision (Atmanspacher and others, 2002: 380).

Similar to the analyses already discussed so far in this dissertation the assumption is that a generalized version of the formal scheme of ordinary quantum theory, in which particular features of quantum theory are not contained can and in fact should be used in non-physical contexts. It is therefore not only upon quantum physicists to reduce their framework to interdisciplinary apply but on other scientists too, to decide whether such a weaker version

⁶⁶ The detailed definition of entanglement and other quantum physical terminology used will be elaborated henceforth. Because of the complexity of quantum concepts this elaboration is provided at the end of this chapter and not at the beginning of this dissertation in order for the reader to be already familiar with the usage and understanding from a systemic perspective.

which still makes sense to quantum physics makes also sense in other fields from their expert point of view, rather than to focus on singling out artefacts to disprove it (Atmanspacher and others, 2002: 379-380).

A fundamental finding of quantum physics, entanglement, characterises the fact that a system in a pure state cannot be simply decomposed into subsystems with pure states. This had consequences on the very setup of experiments which were pointed out by Einstein (1935) as spooky or *eigenfunktionisch* in their Einstein-Podolsky-Rosen Paradox which later on were confirmed by Schrödinger and the term entanglement was introduced. Those entangled (holistic) characteristics of quantum systems, under again *particular situations* as they are also highly relevant for systemic constellations, are observable or showing themselves as so called nonlocal (holistic) correlations. Quantum physics in the famous Einstein Podolsky Rosen experiment suggests that two particles of light instantaneously influence each other even at great distances, in an equal and opposite manner (Rosado, 2008: 2080).

For quantum physics it is illegitimate to interpret these correlations due to causal interactions between the photons (Atmanspacher and others, 2002: 382). In those particular situations, the relationship between energy and time can also be considered as *complementary* in the sense of non-commutative⁶⁷ observables which explains the transtemporality of integrating past, present and future realms in systemic constellations. Later developments have shown that energy and time (and related observables such as matter and space) can be rigorously treated as non-commutative in a more general framework, describing transpersonal and translocal constellation dynamics.

If observables are non-commutative, as in systemic constellations in which transcendence and transformation cannot be physically measured, this implies uncertainty relations as Heisenberg defined them for position and momentum. Position and momentum thereby can never be definite together and therefore always have dispersion. The origin of relation is thus of ontic or phenomenal character⁶⁸ and goes beyond epistemic problems of measurement errors, or computation errors, as Heisenberg found out (Atmanspacher and others, 2002: 382). A highly relevant insight for systemic constellations and their influence on

⁶⁷ Non-commutativity is essentially showing that $3+2 \neq 2+3$ and that it depends on the order such operations are conducted as it will be explained into more detail below.

⁶⁸ Whether ontic or phenomenal might be the more accurate concept to use might be left to the interpretation of different scholars. That relation also in quantum physics has a metaphysical character of Being is key. In this dissertation (see chapter 7) a Heideggerian approach is taken in which “[...] phenomenology is our way to access that which is to be the theme of ontology, and it is our way of giving it demonstrative precision. *Only as phenomenology, is ontology possible.* In the phenomenal conception of “phenomenon” what one has in mind as that which shows itself is the Being of entities, its meaning, its modifications and derivatives” (Heidegger, 2008: 60).

the client's system at large, probably caused by the representative position and momentum as an emotional proximity indicator. After this first mentioning of weak quantum insights we shall now analyse more into detail these yet very complex findings.

Bohr framed the concept of complementarity to indicate relationships between apparently opposing, contradictory notions which can be characterised in terms of a relationship of polarity – such is the appearance typically in conflict systems with opposing entities. Complementary features typically exclude each other, or are at least aiming to do so, but at the same complement each other mutually to give a complete view of the phenomenon under study (Atmanspacher and others, 2002: 381). A description so strikingly accurate for peace studies that we can withdraw from the need to interpret it in any way.

This is nicely demonstrated by the design Bohr once selected for a medal with which he was honored: it shows a text “*contraria sunt complementa*,” accompanied by the Chinese Yin-Yang symbol (Atmanspacher and others, 2002: 381).

Complementarity and entanglement in social sciences may be used interchangeably as they are as physical concepts themselves highly complementing another and are entangled in the very use of the terms to describe what they in fact mean. In the terminology used in this work the very meaning of systemic suggests this integration of opposing elements in one space, one system, which can therefore be regarded as the *limiting* frame which has to be as wide as *all* parties' convictions and ideologies. Physics thereby are regarding different pairs of complementary: those that are definitely related to entanglement, those which are definitely not related to entanglement, and those which are (presently) not understood well enough to draw this distinction clearly. Again an all integrating conceptualisation of different complementarity phenomena. As in this example it is generally highly observable how quantum physics does not only research holism but also very genuinely applies those findings to the discipline itself.

Related fields of complementary relations are pointed out by Atmanspacher and his research fellows such as the relationship between conscious and unconscious processes in its psychological types of thinking and feeling, intuition and sensation which could be enabled by integrating them in methods allowing for special conditions.⁶⁹

⁶⁹ Einstein's relativity theory ($E = mc^2$; *energy equals matter multiplied by the speed of light squared*) explains amongst many others what such special conditions may enable. Relativity theory for instance suggests, that space and time, and therefore matter, can be resolved under certain conditions or at least can be made nonlocal so that energy remains as potentiality. For Einstein the conditionality applying is the dissolution of time, or what philosophers call time acceleration, intensification, or distension when merging threefold time horizons (Ricoeur, 1990: 21, 30), through particle acceleration to reach potentiality. These insights on relativity were later termed

Atmanspacher points to the complexity that is even higher than in natural science and formal approaches are, at least at present, totally lacking. He calls for interdisciplinary research between substantive and transitive mental states, between bi- or multistable states of perception, and between multiple personalities as candidates for complementary relations which call for more detailed investigation (2002: 383-384). Systemic constellations for Atmanspacher are one of the most promising methods to reach new insights in the field of consciousness studies and processes of consciousness which however for him as a systemic constellation layman are yet hard to comprehend and describe (2002: 401-403).

What he points to in this context is the relation between mind and matter or, respectively, between mental and material observables of a system. Same as Dürr he argues that there are correlations observable under special conditions which indicate that *mind over matter* seems more plausible than *vice versa* or what Dürr postulates as *form before matter, relationality before materiality, potentiality before reality* (2002: 341). And similar to Carter, Atmanspacher also sees the (neuro-)physiological brain activity as a sufficient condition for consciousness processes, not necessarily within the brain. Again Atmanspacher suggests based on earlier findings that more likely a complementarity of mind and matter applies rather than suggesting one *before* the other as being more profound. He rather points to a common reality *behind* or beyond these concepts which is, for example, for epistemological purposes, split into a mental and a material domain: “This split (sometimes called Cartesian cut) destroys the primordial wholeness of the background reality, and “synchronistic” correlations between mind and matter remain as remnants of the lost wholeness (2002: 384).”

This indivisible oneness of quantum physics can be regarded as the foundation of the many holistic approaches (Rosado, 2008: 2076) arising in social sciences in general and for example in systemic conflict transformation in particular. An integral view of life *and* its implications for shifting from fragmented, segmented modes of thinking however is yet more recognised (viewed) than applied (done). But once understood that all content emerges from some context, the content for positive social change, the most underlying motivation of humanities, that ensues will either address symptoms or get more at the roots of conflicts (Rosado, 2008: 2076).

entanglement which revealed that we live not in a universe with discrete, physical objects separated by dead space. Einstein clearly shattered the erroneous worldview of duality with his theory of relativity and the revolutionary idea that energy and matter are one and the same, depending on velocity – if time slows down you get matter, if time speeds up you get energy; which is essentially the same, energy (Dietrich, 2006a: 14; Rosado, 2008: 2079). Analogous special conditions of transtemporality and transcendence in general are emerging in systemic constellations and allow for representative perception. Those special conditions may be summarised as *intentionless intuition*.

In order for complementary and entanglement to apply in quantum systems special conditions must apply which are called observables and states. An observable is any property of the system which can - at least in principle - be measured in a reproducible way. To every observable belong possible results of an, at least potential, measurement. The observables of the system thereby generate the resulting observable algebra which itself can be in different physical states and a physical state determines the probability distributions for the measured values of any observable.

In their simplified general algebraic derivation of such conditions, which is yet difficult to comprehend, the findings are amongst others for systemic constellations (Atmanspacher and others, 2002: 385-390):

- Pure states contain maximum information about the system even though a zero state is impossible. A highly similar derivation to the phenomenological approach to systemic constellations as we can only get closer to the Being of the Being of phenomena.
- In quantum theory the observable algebra is not commutative explaining that order is relevant in systems as systemic constellation suggest in their structural-order archetype which when later members take on the faith of a former, the system might be in balance but not in a positive one.
- At the same time quantum physics define that there is no state in which uncertainties vanish as entanglements and complementarity are not fully predictable - as it is the case with radical inclusiveness in systemic constellations.
- The spectral theorem states that every self-adjoint observable A can be equivalently represented as the adjunction of propositions which are mutually compatible and compatible with A - Representative perception argues similarly.
- In the usual formulation of quantum theory, observables are operators and states are density matrices on, what is called, a Hilbert space. Such Hilbert space formulations enable representativeness of observables in the space as verified probable propositions out of uncertainty relations. Again such dense states of representatives being able to perceive similarly to the represented entity can be analogised while Hilbert spaces could be compared to the constellation- or the knowing field which unfolds in systemic constellations.

For quantum physics and systemic constellations in general probably the most remarkable feature is their holistic character from which on they depart. If for example a quantum system is composed of two subsystems then the state of the general system is *not* determined by the states of the two subsystems. The reason for this resides in the non-commutativity of the holistic algebra in which somehow different algebraic rules emerge in the subsystems as they are contemplated individually. A certain kind of background reality makes rules commute from one subsystem to the other even though they might be far away proving entangled states.

Quantum physics prove that if there were no instant interactions-at-a-distance between the subsystems, the experimentally observed instant interaction-at-a-distance would have to do with hidden parameters that could have been determined by objective features before the experiment. This is not the case. Also Einstein could not accept this spooky action at a distance, as he regarded it, even if it was his own experiment. This influence took place faster than the speed of light (Rosado, 2008: 2080) which he thought of as the fastest possible transference and therefore he almost categorically rejected and thought that yet there must be an unknown variable in the test arrangement remaining which accounts for the discrepancy in the results.

Nonlocality exactly proves that during the experiments uncertainty relations emerge being responsible for non-commutativity which is emerging *during* the experiments and therefore cannot be calculated before or after. An important insight proving that holism cannot be calculated out of subsystems as they do not commute with another and therefore observables are pertaining to the whole system which are incompatible with observables of its parts. Additionally holism is also suggested to be unfolding during experiments or measuring processes in which the subsystems of the observed and the observing are entangling (Atmanspacher and others, 2002: 390). A fundamental insight also for social sciences that nature does *not* exist independently of the experimenter (with also our phenomenological Being-in-the-world) mainly proved by Heisenberg. The seminal idea of this principle, that the conscious intention of the participant-observer facilitates transformation, positivists and so called scientific objectivity still reject. Einstein also rebelled against the Heisenberg Principle (that consciousness is interacting with the field of engagement) because he preferred to think that there was a universe out there independent of human consciousness (Rosado, 2008: 2080, 2086). However this was years ago and nowadays according to quantum physics consciousness is no longer to be fundamentally separated from matter in an order of undivided wholeness where not only everything is connected to everything else but everybody

to everybody in a universe in which matter and meaning are inseparable (Rosado, 2008: 2080).

In other words the indeterminacy of quantum theory is not epistemic, for example, due to incomplete knowledge or inevitable perturbations of the state of the quantum system, but what Atmanspacher calls ontic. This fact can and should be interpreted as a consequence of the holistic character of quantum theory. Thereby ontic states describe properties of a physical system exhaustively or what can be related to the Being of states phenomenologically in which the Being is showing itself in phenomenological methods. It does not have to do with knowledge that is missing and therefore needs to be replaced phenomenologically but on the very conduct of such processes allowing for special conditions to emerge. And, unsurprisingly, Atmanspacher also suggests complementarity for ontic and epistemic states (2000; 2002: 389; 2006).

A system in general for quantum physics may exist in different states. Different states in turn reflect themselves in different outcomes of observations associated to observables. But quantum physics, similar to the systemic archetype of balance which is always in systems may that be a positive or a negative one, suggests that even if the system *de facto* always is in the same state, it must be possible to conceive it in other states. Otherwise nothing could be learned about the system which changes due to its observation as such. For, the possibility of different states is indispensable for discussing stability criteria for the observed, or one may say constellated, system, which has to maintain its identity under *unsubstantial* changes (Atmanspacher and others, 2002: 390). In other words a quantum analogy suggests that negative balances or states in terms of re-membering by later system members can be changed within the system by conceiving it in other states such as with representatives in systemic constellations. That what shows itself is unsubstantially different from the real state of the system suggesting an accuracy of the perceptions of representatives. A negative balance thereby can be changed into a more positive one which for the system may be considered an unsubstantial change because it remains in balance – for the individual however such changes are typically substantial as Being the smallest parts of them (quanta). So called unsubstantial change always occurs system inherent and at the same time is eliciting more stability and identity to the system.

In addition different states allow for observables, in a quantum physically called *naïve sense*, to be mapped on background realities. That observables can be composed as maps on background realities again can be closely linked to the constellation space and representatives who have positively forgotten rational conflict descriptions. Thereby, and now even more

quantum poetic, observables on background realities have a “monoid” nature, a nature which is always true. Or what in systemic constellations is called that we cannot misrepresent representatively if we only give in to the perceptions we apperceive as a representative. A monoid nature is possible because as a “semigroup with unity,” which is *not* a subsystem, systems have an “associative magma with unity” (Atmanspacher and others, 2002: 390-391).

Weak quantum theory, as it applies for social sciences, allows for some special remarks according to the dynamical evolution of (sub-)systems as the process generating subsystems (e.g. by measurement) and the dynamics of interacting subsystems depend on details of the considered system and its decomposition:

- There is no quantity like Planck’s constant which would qualify the degree of non-commutativity meaning that in weak theory, *complementarity and entanglement are not restricted to a particular degree of non-commutativity*.
- *Probability distributions do not occur and are not calculable* in weak theory. In fact the mere concept of probability will be absent in many situations (e.g., in an exploration of a work of fine art or of the intensity of an emotion) (Atmanspacher and others, 2002: 394-395).⁷⁰

Entanglement and Complementarity in weak quantum theory are applied by Atmanspacher and his team to two concrete constitutive examples when he constructs frameworks less restrictive than ordinary quantum theory. The first example refers to explain countertransference phenomena in Freudian psychology when therapists have the impression that the material they experience themselves under certain circumstances derives from the patient rather than from themselves. Such countertransferences in turn then can be used diagnostically and interventionally when integrating that not only the therapist is influencing the patient but also *vice versa* (Atmanspacher and others, 2002: 399-400). This suggested *temporal nonlocality* of countertransference phenomena is somehow highly similar to translocality during systemic constellations even though it refers to transference and countertransference of systemic members being far away. Quantum physically this seems to be even more likely since the system elements are more similar than the patient and the therapist.

⁷⁰ Also therefore in chapter 4 the probability calculation is only attempted from the complementary event suggesting that the probability of *no* representative perception is excludable in systemic constellations.

For systemic constellations as the second example discussed especially the principle of complementarity in consciousness and less-conscious processes are relevant for weak quantum theorists in which the states and observables are mental, not material. Atmanspacher and his team suggest that *entangled mental states* of representatives which belong to the person represented can be compared to countertransference phenomena of the first example. This process of unfolding in systemic constellations by the use of representatives in which less-conscious elements are showing themselves go however far beyond the openness of the therapist and the client in conventional settings. In particular Atmanspacher elaborates on entangled states and complementarity in systemic constellations as follows:

In order to apply the concepts of weak quantum theory to such situations, we consider the entire group of involved people as the system as a whole. The subsystems are the individual members of the group with particular emphasis on their mental (psychological) variables. The local preparation of “conscious awareness” can then be considered as complementary to a global preparation of material which is principally not available, because it is unconscious or irrelevant. While the latter corresponds to a global observable of the system as a whole (maybe referring to somekind of collective unconscious material), the former corresponds to local observables of subsystems, i.e., conscious contents of the mental system of individuals.

Material which is unconscious cannot be consciously known or even openly communicated, and contents which are consciously known or can be communicated openly cannot be unconscious. In this sense, the concepts of consciousness and unconscious are complementary. They are not only opposed to each other, but preclude each other and at the same time are both necessary for a complete picture of the overall mental system.

The process leading from unconscious material to (partly) conscious manifestations of that material may be conceived as a psychological analogue of the physical process of observation. [...] In both types of processes, a global state is decomposed into a local state plus an environment, where the environment is assumed to include the measuring apparatus. In the psychological case, this means that a part of consciousness is the analogue of a “measuring tool” and another, emerging part of consciousness is the analogue of the physical subsystem emerging from the system as a whole.

In close analogy to the quantum situation, where measurement separates ontic (holistic) and epistemic (local) levels of description, the appearance of conscious contents as manifestations of unconscious material must be considered as a transformation between fundamentally different mental modalities. The unconscious mode is left (and maybe even changed) whenever a conscious content emerges out of it. Long ago, James [...] perfectly paraphrased this situation by the impossibility to recognize what darkness is by switching the light on.

This difference between the two modalities becomes particularly interesting if the (unconscious) global state is in fact an entangled state. The entanglement can then refer to unconscious personal material or to the unconscious of collectives, resembling a specific realization of Jung’s concept of the collective unconscious. [...] In the case of individuals and their unconscious, the global system would correspond to some undifferentiated personal realm of the unconscious without local, separate categories, while elements of consciousness, such as mental categories, are local and separate.

Particular mental categories (including the “I” or “self” as one of the most significant among them) are conceived to emerge by the transformation of unconscious material into consciously and empirically accessible categories.

In order to discuss transference and countertransference phenomena, it is necessary to address more than one individual. This makes it mandatory to consider the (collective) unconscious of a group, such as described in the examples above. If by some sort of “organizational closure” individuals establish a tightly bound system—a pair of lovers, a family, or another social group—then novel conscious contents can emerge at some particular part of the system (e.g., in one individual) as a result of a manifestation of unconscious material within the system as a whole. Again, it should be emphasized that unconscious material is not simply “made conscious” as it is; the emergence of conscious manifestations of unconscious material must be understood as a transition between fundamentally different mental modalities.

Conversely, if the binding is intense enough, personal unconscious material of one individual can become part of the collective unconscious of the system as a whole by some kind of composition (rather than decomposition) process.⁷¹ In this way the collective unconscious of the system as a whole becomes a “melting pot” of highly correlated individual contributions, to be formally described as an entangled state.

Although the mechanisms of decomposition and composition for such a scenario are far from being explored in detail, the basic framework of weak quantum theory offers an interesting perspective for what can happen in transference and countertransference processes even beyond therapeutic applications. For instance, if in a marriage relationship one of the partners “experiences” something which is systemically unconscious, say the wish to separate, then this wish can manifest itself in the other partner’s awareness as his or her own wish. The fatal aspect of such a phenomenon is that the corresponding material is mostly taken at face value rather than as a possible indicator of something originally belonging to another person (Atmanspacher and others, 2002: 401-403).

In this long quote when Atmanspacher explains into detail the process of consciousising which in itself can be regarded as transformative when less-conscious elements are coming into Being in systems containing of many entangled members and consciousnesses that form a collective background reality of consciousnesses at the same time.⁷²

⁷¹ This can be regarded also as the notion of conflict transformation, different from a more linear change/ resolution / management understanding, in which serendipitous and unpredictable insights during processes are encountered which have the biggest transformative effect (Lederach, 2005).

⁷² This extensive quote has on purpose been chosen to stay as close as possible to the expressions of Atmanspacher in regard to systemic constellations even though sometimes the terminology used is not exactly the same (as for example a more material and thing based lingo is used).

5.3 Synthesis

Different from most other quantum *scholars* ordinary quantum theory *can* be recovered from Atmanspacher's weak quantum physical framework which is based on a minimal set of axioms. This complexifiable reduction can be regarded as its main benefit because it therefore can be applied beyond physics (2002: 403-404). More detailed discussions of further applications of weak quantum theory need to be undertaken with the corresponding experiments in the future.

This brief and very incomplete excursion into quantum physics is by no means academically sufficient to describe and explain nonlocality as such, nor has the author the knowledge to do so. However it somehow might be an interpretation with more realistic and clearer limitations than it can be found in many *quantum-poetic* publications in general and regarding systemic constellation work in particular (e.g. Eidmann and Hüther, 2008; Lahore, 2009; Mahr and others, 2008b). Other (alternative-) Nobel Price winners are analyzing these connections towards transcendental natural science, social sciences and philosophy in general; its different realms of immaterial connectedness, collective consciousnesses and its psychosocial implications at large (e.g. Dürr and others, 2002; Atmanspacher, 2000; 2002; 2006). How those natural scientific insights can be applied in systemic constellation work will be subject to more extensive research in the future. For systemic constellations representative (ap)perception and consciousness play a key role for special conditions to emerge which are allowing for transcendence to come into Being. Thereby our Being is categorically related to our senses, and therefore our perception, which is always representative as it has been elaborated in this chapter. Consciousness can be more consciousised through direct representative perception in systemic constellations, as it consists of un-, sub-, pre-, and consciously-conscious dimensions which are horizontal in their nature.

After this quantum discussion why the technology of systemic constellations can work we will now turn to conflict research and conflict transformative processes. Systemically we can experience that a Newtonian paradigm in which we are all discrete entities who accept as true that somewhere *out there* is the perfect solution as a sequence of steps or the like, that scientifically and objectively cause social transformation, cannot work. Therefore the column on mainstream science is excluded in table 2 which builds on table 1 and compares the insights of quantum physics to morphic fields and systemic constellations. How sociologically quantum theory can be integrated in systemic conflict transformation will be discussed in the following chapters.

Table 2: Transdisciplinary comparison of our extended Being and transformation II.

Discipline \ Understanding on:	Morphic fields	Quantum physics	Systemic constellations
Consciousness	We can connect to and is more between us than in us. Is non-hierarchical. Is collective and individual.	Mind-matter background realities that are complementary forming us ontically (not calculable).	Consciousness is integrative of the consciously-conscious and less-conscious. Is non-hierarchical, collective and individual; conscience is part of it. Can be representatively perceived and made more present.
Relationality / Our Being is more between us than within us.	Through morphic fields enabling extended minds to resonate with another. Once the right <i>frequency</i> is found we can exchange content.	Relationality is not even enough to describe nonlocality and entanglement. Context forms content.	Dynamics that show itself due to relational representations of our Being <i>in</i> a system. Bonding. Horizontally entwined consciousnesses of <i>the you in me</i> and <i>the I in you</i> .
The coming into Being (of form)	Is based on habitualisation in the past and formative causation. In fields as the presence of the past across space and time.	Ontic, non-algebraic, intentional. Only visible in scientific reality as footprints of a much bigger gestalt of formed nothingness. We are only thinking to think.	A positive balance gives way to the coming into Being of transformed forms of bonds and structural-order. Systemic constellations are reality-labs presencing threefold time layers and transforming them at the same time. Forms of relatedness unfold and are a psychosocially accurate externalisation and transformation of the inner image by the means of bodily-sensuous contemplation.
Transmission / Transcendence	The more similar the stronger. Information exchange and collective wisdom in resonating fields formed by similarity of its (past) members.	Nonlocal, complementary. Processes are in itself transformational (entanglement) and (also) carry out transformation.	Through representative perception in knowing fields. Transpersonal, -local, -rational, and -temporal as the transcendental presence of the past in the future. Is <i>per se</i> transformational as an insight but not as an influencing instrument.
Social implication	Only research with little interpretation. Research how our Being is before experimenting with it.	Context (relationships and relationality) forms content (values, needs, or issues).	Try to find more peaceful constellations for entangled members of systems. Social epistemology.
On permanence and objectivity	Fields are constant as a context provider. What they do to our Being is changing and changeable.	Formed nothingness. Potentiality, relationality, immateriality, simultaneity and ubiquity are the new <i>realities</i> .	Knowing fields are subjective to perceive interobjectively.
Consciousation	Through resonance of extended minds in fields. We can sense with a faculty unknown to science.	Context and mind based. Purer states hold more information but can never be pure as such (have uncertainties). Is representable.	Representative perception as an opener to transcendence. We have a relationality organ.
Unit of analysis	Are connected individuals of systems.	Are holons consisting of non-commutative sub-systems consisting of quanta.	Are relational systems.
We are / We cannot not be	A tuner. Not much without our resonance to others.	Entangled. Complementary (we are <i>and</i> we cannot not be)	Transcendental. <i>In</i> systems.

Special conditions enabling transcendence	A form of presencing to feel intuition but essentially none as fields are <i>per se</i> between us.	Time acceleration to dissolve matter. Intentionality.	Densification of relationships in the constellation space through transcendental entanglement. Centrist reduction through complexified simplification. The special condition eliciting transcendence is emotionality and <i>intentionless intuition</i> .
Conflict is	Emotionally entangling conflict parties.	Starting with intentionality.	When the relationship with the <i>others</i> intensifies.
Claim	<i>The presence of the past.</i>	<i>We are entangled.</i>	<i>Consciousising relatedness.</i>

6. Conflict studies

*Conflict is not rational.
So why are we trying to solve it with rational methods?*
John Paul Lederach

What is conflict? Where do conflicts arise from and what explanations are there for conflicts? And most of all, which approaches can be found in the relevant literature to resolve or transform conflicts? Questions like those are going to be discussed in this chapter in analyzing on the one hand normative and positivistic approaches in their on the other hand idealist as well as realist ideologies towards conflict transformation and sources of conflict. The theories of conflict transformation of Lederach, Galtung and Dieter Senghaas are discussed and compared amongst each other subsequently to demonstrate how political constellation work is interconnected with those approaches of conflict transformation as a first of all applicable method. The philosophical framework of how we can Be peaces from Martínez Guzmán will thereby provide the important linkage between pure phenomenology by Heidegger and Husserl for phenomenological conflict transformation based on recognition of a worldly relational understanding, ethics of care and reconstructed normativity. On the former morphic fields and quantum physics have already deepened our understanding in their concepts of field resonance and entanglement.

Generally theories of conflict transformation are providing us with a profound descriptive framework for working with conflict. However, there is little advice given on how conflicts can more literally be transformed in practice. Political constellation work is one very practical method of transcending this application difficulty. It will be shown in this chapter and detailed further in the following two chapters how conflict transformation is successful through the integration of an externalized and changed conflict consciousness of the client in political constellation figures. Those insights into the relational dynamics of conflicts offer a more unfolded picture of conflict that can help to understand and change conflicts more holistically.

6.1 Definitions and aspects of the notion of conflict

In the newer academic literature manifold definitions of the notion of conflict can be found. They stretch from rudimentary, semantic definitions to conventional explanations regarding more holistic elucidations. Epistemologically, the term *conflict* is deduced from the Latin word for antagonism – *con-fligere* - which describes the coinciding of contradictory interests, intentions or motivations (Brockhaus, 2006; Martínz Guzmán, 2009: 192). Conflict is also translated as a clash, encounter or fight, but also simply as a dichotomy (Duden, 1980), which will be an interesting insight related to the realist analysis of this chapter when arriving at the general conclusion that dichotomous approaches to conflict resolution are per definition conflictive, more conflict causing and therefore questionable when working with conflict systems. And maybe most important in this linguistic deconstruction of the term is the prefix *con*, which in this context means with others and comes from the Latin *co* which indicates an interdependency of the parties which is part of our very human nature (Martínz Guzmán, 2009: 192).

This interdependency which we try to neglect in conflicts is a permanence of our human Being. This nature is even increasing the more we try to disregard or dehumanise it in conflicts since the nature of conflicts is that they are highly emotional and therefore intense. The more *intensity* we share, especially with our enemies, the more we entangle with them, as *special conditions* which are applying particularly to conflicts. The described radical inclusiveness of systemic constellations and the principle of complementarity in quantum physics are precisely describing our conflict nature and what Mahr describes with “that we become what we reject” or after Freud “the return of the repressed” (Mahr, 2004a: 4). Such, almost common sense, insights however we try to negate out of negative insecurity in conflicts.

A conventional definition of conflict is: “We define conflict as the clashing of interests (positional differences) over national values of some duration and magnitude between at least two parties (organized groups, states, groups of states or organizations) that are determined to pursue their interests and win their cases” (Heidelberg Institute for International Conflict Research, 2008: II). Key elements of this definition are that conflicts are more issues based, timely limited and that a win-lose logic is underlying them.

Johan Galtung is diametrically defining conflict more holistically and systemically as follows: „We define conflict as a quality of a system in which there are existing incompatible objectives, so that the achievement of one goal would exclude reaching the other” (1972: 235). Similarly Karl Kaiser stated already in 1970:

Conflicts should not be regarded as unmoral, something to be eliminated, but as a potential chance for human enrichment, change and constructive metamorphosis. Conflicts should not be tried to be wiped out or be throttled but should be carried out in a way that the use of violence or the uncontrolled explosion due to dammed conflict substance can be avoided (9).

To conclude these definitions, it can be assumed that at the roots of each conflict there is always one or more forces (I want that) and at the same time one or more counterforces effective (the otherone(s) want that too) building an incoherence (together we cannot have that or we want things that are mutually incompatible) (Galtung, 2003: 9). This can be regarded as the surface of conflicts or the symptoms. Where conflict transformation starts is to look into why people want things and why we think we want them. The underlying context of norms and values which make us desire things emerge out of the relational context overarching them. In other words: we want things because of the relationships we have, or what quantum analogy calls context which determines content. Our relatedness in systems hence forms contexts from which different content is emerging out of.

The main and decisive difference in the definitions is how conflicts are approached, how our intentionality towards conflict is (Lederach, 2007a). For many researchers and colloquially, conflict is a negatively occupied term embodying a temporary potentially violence-implicating state, which has to be resolved.⁷³ Once a conflict has been resolved, it literally dissolves itself into air or ends in smoke. Popular opinion tells us implicitly, that conflict is explicitly gone. However, we also know for some reason, that this is not possible. With the expression: *I cannot forget what has happened* we reclaim the opposite of what conflict (re)solution is explicitly trying to convince us of.

To understand conflict to a greater extent, it is helpful to integrate further-reaching definitions. The definitions provided by Galtung or Kaiser are building on a qualified ground base because they suggest that conflicts cannot be resolved, and are also supporting the viewpoint that conflicts can *only* be changed and will therefore always be present. Also the realization that conflicts should not only be perceived as bad, but can be viewed as opening

⁷³ This notion of conflict is also used by the mainstream media as the word conflict with the respective connotation is frequently under the top five used word stems in news coverage (Lee and Maslog, 2004). Peace journalism and in general activism for global citizenship and a more cosmopolitan global civil society are trying to reframe the discourse more conflict sensitive and towards cultural peaces (Nos Aldás, forthcoming).

up opportunities, is a new concept that is emerging in conflict theory (Galtung, 2000; Lederach and Maiese, 2003; 2005).

The key aspect of conflict transformation, that contains the demands of *non-immediate judgement, relatedness, ubiquity and positive change* of this work derives from the in the 1990s developed theories of conflict resolution and conflict management, and shall be regarded as the foundation for political constellations. John Paul Lederach describes in his standard work of conflict transformation the development of the conflict lingo as an evolving process: “a terminology that dominates a field or discipline evolves with the changing conceptual processes of its practitioners. Such is the case particularly in the area of conflict resolution” (1995: 16-17).

The social part of conflicts

As *natural-social scientifically* elaborated in the previous chapters conflicts are *between* us as essentially any kind of phenomena is. The same applies for political conflicts. Every political post is endued by people representing conflicting ideologies and the like who are influencing - also with their personal conflicts - their sphere of action and are mostly trying to resolve conflicts politically.⁷⁴ The focus of political conflicts subject to analysis in this thesis shall be kept on the psychopolitical and psychosocial aspects of conflicts and its cultural and identity dimensions. Regarding the combination of the theories of political constellation and conflict transformation, the key insight and communality emphasised in this dissertation is, that conflicts are existing on relational levels with dynamics between different conflict layers and cannot be rationally solved on a factual level. After decades of violence between Israel and Palestine for example, the subject of so called *matter* might not so much be about the occupied land but the relations of people that might have got stuck in dichotomist either perpetrator or victim schemes (Bahr On, 2001: 17-25). The *other* very often is regarded in a polarized negative relation that is largely detached from one's own. Dehumanization of the other on personal, media or political levels is the logical consequence. The fact that we only have relational conflicts, and therefore have to analyze relationships in conflict studies, is the hypothesis stated subsequently and what the quantum-social derivation of complementarity and entanglement also showed. The former Egyptian president Anwar el-Sadat for example

⁷⁴ The assumption that political protagonists at least according to their standards and on a higher level are trying to resolve conflicts is suggested because every conflict is by definition striving for change and a more stable condition. Every conflict aims for loosening tension even with the worst of all means, the violent destruction of the other; including the violent oppression of the other in yourself – a fundamental subject in psychoanalysis (Galtung, 2003: 10).

spoke already in 1977 about a *psychological barrier* between Egypt and Israel when he gave a talk at the Knesset. He declared during his speech, that this barrier constituted 70 percent of the entire problem between the two countries (Volkan, 2006: 13). It shall not be discussed if the figure given more than 30 years ago is accurate but it shows that the majority of conflicts are not issues based but humane relations and relatedness. One might add that issues about things arise due to interests and interaction whose essence is humane, has a context. This common sense and wisdom inherent in us is very often forgotten in our increasingly rational world also in the way we communicate about issues and things rather than our relations and their dynamics. David Hawkins declares for example that there is no greater lesson that needs to be learned to reduce human suffering and bring ignorance to an end than the truth that all content is subject to context as it creates truths (Rosado, 2008: 2078).

If we just reflect about what one might call our things-language we can easily experience that we are almost unable to talk about our human relations without replacing human attributes with things (There is something bad about her..., The issue is..., Conflict is something negative...). In fact our linguistic syntax is based much more on referral to things. For example the structure of an explanatory sentence: "The conflict, that is violent". The *that* refers to a thing while conflict is human and has to do with the dynamics of people and their way of interaction. However our languages limit and make us focus on *rational things* rather than *relational dynamics* since we cannot say: "The conflict, *who* is violent" which indeed would be more adequate. It is believed that conflicts as one of the essence of our Being can be described more psychosocial through a changed relational approach also in grammar. Therefore similar thought models as for peace apply when approaching it both as a process and structure.

We embrace the challenge to change that which torn us apart and building something⁷⁵ we desire. This focus on language pushes us to reconsider the idea of a 'peace process.' Process paints the image that peace is dynamic and ongoing. On the other hand I often hear people ask the question, 'How will the peace be sustained?' This question assumes a metaphor of peace as a product. In both instances our language fails us (Lederach, 2007a).

Lederach therefore uses the term process-structure in peacebuilding through conflict transformation, a phrase that not coincidentally was originated in quantum physics indicating unfolding dynamics along the way in a holistic structure emerging out of (un)certain

⁷⁵ Again it is hardly possible also for Lederach to not use object-terminology even though he can be considered as one of the most conscious scholars about this dilemma. This might be particularly applying to academic writing in its requirement of a detached approach in general.

processes which are developing. In his essential understanding of peace and conflict being *both* a process *and* a structure⁷⁶ Lederach suggests that peacebuilding requires us to work at building contexts to support processes of desired change, as change is permanent. He paints the metaphorical image of a river:

A river is one of the phenomena the New Science calls a process-structure. When you stand up to your knees in a river what you see, feel and hear is the dynamic flow of water. It rushes around your legs with force and power, changing like the essence of water itself to get around any obstacle put in its way. On the other hand if you stand high on a mountain, or position yourself at a window of an airplane and look down at the river from a long distance what you see is the shape and form it has carved in the land. From a distance it looks static. You see it as a structure not a dynamic process. This is a process-structure. A river is dynamic, adaptive and changing while at the same time carving a structure with direction and purpose (2007a).

This micro-macro perspective change can be also found in systemic constellations when the client is a participant-observer first and later replaces her representative and can experience the dynamics of the conflict system presentatively. Before analysing the relational part of conflicts into detail first different realist and idealist theories about the sources of conflicts will be analyzed to deepen our conflict understanding more conventionally.

6.2 Causes of conflict

In political science two basic sociological presumptions are being distinguished. On the one hand, the realist conviction (e.g. Hobbes, 1994; Rousseau, 1994) suggests that states are acting out of self-interest and are striving for power in order to be anarchic. The underlying principle is lust for power in order to ensure one's own security and sovereignty and to become a hegemon in terms of foreign affairs. For Hobbes nature determines also the human behavioural patterns which are negatively conflictual and therefore have to be controlled by a strong state which has to protect the wellbeing of its citizens from foreign dangers through protectionism (mercantilism) and armament. Consequentialism of means justifying the ends applies when doing *good* which might go against the interest of individuals.

On the other hand, the older idealist world view (Kant, 1933; Plato 1983) is essentially contradicting *Realpolitik* und assumes that nation-states and individuals are not only acting out of self-interest and lust for power, but are striving for peaceful (con)federations and a

⁷⁶ And therefore *neither* a process *nor* a structure.

form of global governance out of sanity that are intensified by international (trade-)relations. Even though being ideologically older, most of the idealist concepts emerged out of unsuccessful realist attempts such as the League of Nations after the First World War (Dietrich, 2006a). Deontology of the categorical imperative dominates individual and collective human actions in *doing right* rather than *good* with means being ends in themselves. Such means an internally democratically elected state as a regulative would use include disarmament, prohibition of intervention, and peace-alliances on a suprapstate level to engage in a more peaceful world.

In this chapter three keystones of conflict reasons are analyzed. Firstly, neoconservative⁷⁷ conceptions are discussed, which suggest that culture is the new concept of world order (Flatz, 1999). Secondly, a contradictory, though realist concept favouring the liberal democratic triumphal procession to the end of history will be summarized, before thirdly idealist reasons for conflicts within cultures will be discussed.

6.3 Realist theories in conflict research

In philosophical history, for the realists Thomas Hobbes (1588-1679) and Jean-Jacques Rousseau (1712-1778) nature is predetermining the pattern of a total war of all against all. This conflict-causing nature is also applying to human beings, so Hobbes. This is why it seems reasonable to search for solutions against the interests of individuals. The logical consequence is, firstly, the suppression of individuals under the state as an internal factor of order and, secondly, in order to defend the inner welfare against externalities with the means of protectionism, mercantilism and armament. In contemporary journalistic language, very often used in *Realpolitik*, the causes and sources of conflict attempt to be condensed into two theories. Samuel Paul Huntington's *clash of civilizations* (1993) in which he states that main conflicts are more likely to occur at civilization rims; and *the end of history*, written by Francis Fukuyama (1989), postulating a triumphal procession of liberalism and the belief that the immutable laws of history would lead humanity to a final resolution of conflicts. These realist theories only appear a little outdated because their claims were made after the end of

⁷⁷ This might appear to the reader as inappropriate however seems necessary to be included as realist approaches dominate the discourse by far. For example in the USA as much as 80% of the "talking heads" on television are from conservative think tanks (Lakoff, 2004: 16).

the Cold War and are not the most profound ones, however they dominate even nowadays the debate on conflicts as it will be shown in the following.

The clash of civilizations

In 1993 and respectively 1996, the Harvard Professor Huntington described for the first time his publicly highly effective *clash of civilizations* as a reaction to Fukuyama's *end of history* - his former scholar. Huntington was surely not the first who tried to explain a culturally motivated theory on the causes of conflicts. Lester Pearson, a Canadian statesman and development theorist was already predicting the clash of civilizations in the 1950s when rejecting the first decade of western development aid for the catching up development in the so called Third World (Pearson, 1955: 82-83). Galtung was also trying to raise his voice about this topic in 1990, with his theory on cultural violence (Galtung, 1990: 291-305). It was argued by many critics that Huntington called so much attention with his arguably profound theory because of a seminal marketing and lobbying campaign and by publishing his theory at a time after the end of the Cold War when there was a strong desire for orientation as a point of reference. The discussions on the conflict potential and the differences of cultures are time and again being revived, especially after the September 11, 2001 attacks. Huntington is increasingly regarded as having been prescient as to the United States invasion of Afghanistan, 2003 Invasion of Iraq,⁷⁸ the 2005 cartoon crisis or the ongoing Iranian nuclear crisis. Those conflicts can be regarded as fuelling the perception that Huntington's *clash* is well underway.

In 1993, firstly formulated as a thesis and three years later published as a broad scientific work, Huntington described that deep rooted conflicts will most likely occur between civilizations on their fault lines, rather than emerging within civilizations. For Huntington, those geographically traceable fault lines are the battlefields of the future (Huntington, 1996: 198).

⁷⁸ It shall be mentioned that Huntington however was against for example the invasion of Iraq and remained until his death in December 2008 a democrat.

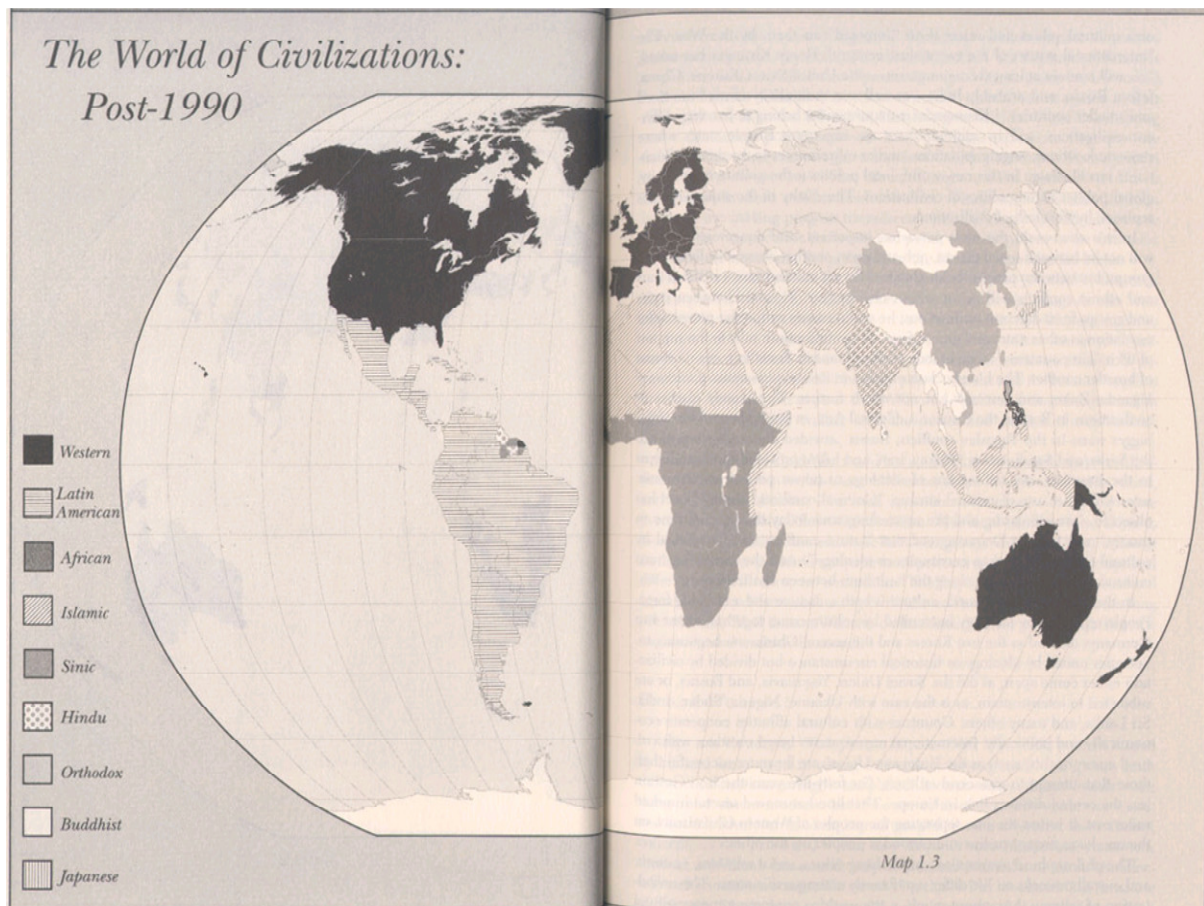


Figure 10: The world of civilizations (Huntington, 1996: 26).

After the end of the Cold War the causes of conflict were not any longer ideological or economically coined but cultural, according to Huntington. Within his theory, Huntington is defining a notion of conflict that describes civilizations as cultures that are providing the highest form of identification and differ from each other mainly because of dissimilar religions. Ideologies, structures and customs are of minor importance for Huntington. In essence, Huntington is redrawing the established civilization model of the *pax romana* and is awarding to it new dimensions in developing a world political picture. Huntington predicts that the geopolitical space of the north Atlantic region, which he (sub)summarises as the West, will in the age of cultural conflicts face severe problems. The new enemies in the upcoming clash will be blocks of nations – civilizations – whose identity, interests and loyalties are primarily culturally defined. Thereby, countries with similar cultures are moving together closer and countries with different cultures are drifting further apart (Bacevich, 1997: 41). The question nation-states have to ask themselves is not anymore: *Which side are you on* but the question has become: *Who are you*, according to Huntington (1996: 91).

In the Clash of Civilizations theory, cultural fault lines are drawn in the world map as illustrated in figure 10. Eight civilizations are defined: the Western (with the core state USA), the Islamic (without a core state), the Confucian (with the core state China), the Orthodox (with Russia as a core state), the Japanese, the Hindu, the Buddhist, the Latin-American and the African civilization. Of strategic importance though, are only the first three or maximum four mentioned. Occasionally, Huntington was also drawing *the West against the Rest* scenarios. In those scenarios, the West should form itself more as a unified culture to defend itself against the rest of the world. If this is not going to happen the pending downfall of the West is just a question of time with regard to the continued spreading of Islamic and Confucian civilizations which, if necessary, could eventually even ally themselves against the West (Huntington, 1996: 256).

The cultural coherence of the respective civilizations is for Huntington foreseeable and the momentary fragmentation of core civilizations temporary. The strong anti-Americanism in Europe or the cleaved Islamic World, between Morocco and Indonesia, with its manifold internal conflicts - for example between Iraq and Iran - are regarded as intracultural conflicts claiming a leading role in their civilization. He states, that in the long run this will not cause major conflicts. The same applies to the Confucian culture. Conflicts, such as the permanent tensions between Taiwan or Tibet and China, are to decrease in the future. For Huntington to avoid future conflicts which he predicts in their extent comparable to the World Wars just with clearer, civilizational allies, similar cultural entities in their whole should unite rather than oppressed class within or through civilisations after a Marxist model.

Huntington is explicitly warning of the idea that globalization is also westernizing. The maximum westernization could achieve is to produce torn countries. But torn countries would never develop into western nations as such (Huntington, 1996: 154). For Huntington non-western states have to choose their way of modernization themselves. Three forms are being distinguished: rejection of all western influences (as it is claimed to happen for example in Iran), acceptance of certain western influences that are regarded as desirable for one's own culture (as might be observed in sinic cultures),⁷⁹ and the assimilation of western influences in replacing one's cultural values (as arguably taking place in parts of sub-Saharan Africa or Latin America). In Huntington's concern of westernization, he is working towards his hypothesis which he is describing succinctly: "What is universalism for the West is imperialism for the rest" (Bacevic, 1997: 43). This theorem mirrors the danger of western

⁷⁹ The semi-modernist Singapore school for example suggests to take the so called Asian values as an intellectual body for the Asian civilization to prevent itself of so called Westernization in a cultural sense while only adopting western Know-How and technology (Government of Singapore, 1991).

cultural insensibility, respectively the conviction that the own western values and techniques are superior to others. In a wider interpretation, Huntington sees this ethnocentrism or historically better termed as eurocentrism (Wallerstein, 2006) as the major issue not only in the western civilization, but raises the hypothesis that all main civilizations inherently have centrisms that they intend to impose on the others through their intentions of spreading mainly geographically. For Huntington, different then for Fukuyama, modernity has no cultural basis *per se*. The growing power of non-Western societies is produced by modernization in a sense of technocratization or administrative rationalization, but not Westernization. The revival of non-Western cultures throughout the world might even be fuelled by the western universalism approach, argues the clash of civilization theory.

In Huntington's world order, no form of global governance or world alliance would emerge but only blocks of states of similar cultural groups. Huntington is developing his civilization theory in a very realist way since he is suggesting that each civilization (though Realpolitik normally assumes nation states as entities instead of cultural ones) should care about their own interests and should not intervene in the problems of other civilizations. For conflicts that are emerging within civilizations the respective core states have to provide appropriate actions and act as a mediator to solve them (Huntington, 1996: 156). Huntington is also renouncing the sirens of a multi-cultural-society since those social forms are only provoking conflicts. Cultures should stay amongst themselves since this is the most sustainable way to avoid extensive and far-reaching conflicts (1996: 381).

For Huntington, cultures and civilizations interacting with each other are the main sources of conflict. But the question remains, what cultures or civilizations are as such? Hundreds of books have been written about this question, but so far there is no concept available that is able to define cultures in a cross-cultural way as such as it is the nature with any social phenomenon. For that reason, maybe the definition of Wallerstein is the most far reaching because his concept is left open. He defines civilization as a particular concatenation of worldview, customs, structures, and culture (both material culture and high culture) which forms some kind of "historical whole" and which "coexists" (if not always simultaneously) with other varieties of this "phenomenon" (Wallerstein, 1995: 160-162; 215-217). In regard to systemic constellations the terms that should particularly recall our attention are: historical whole, coexistence and phenomenon, as highlighted. For Wallerstein, being arguably the most credible systemic analyst, culture is something ungraspable, being holistically and historically interrelated, that coexists. While Huntington, in his more populist words, suggests that

civilizations are cultures which are the biggest unit of human identification and are mainly defined by religion and can be geographically mapped.

The end of history

Contrary to Huntington's clash of civilizations there are many opposing concepts in the discipline of *Realpolitik*. The most prominent one might be by Fukuyama, Huntington's strongest antagonist within the realist continuum. Since 1989, he has argued that history of mankind has reached its liberal-democratic end (Fukuyama, 1989).

What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of post-war history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government (Fukuyama, 1989).

In his work about the end of history, Fukuyama is arguing that after the end of the Cold War, peace is literally going to “break out” and liberal democratic ideology is going to blaze its trail (Fukuyama, 1989: 18). Due to western liberal ideology and its associated economic and political-ideological triumphal procession worldwide, conflicts are less likely to occur because of an unavoidable cultural standardisation following the western example. For Fukuyama, liberalism is not “the end of ideology”⁸⁰ *per se*, but in the post historical era after the end of history there will be no philosophy or art (Fukuyama, 1989: 18, 34-35), only monotony, which hopefully will be responsible for history eventually starting again, before mankind will bore itself to death, much like biopolitics or Erich Fromm suggest. Similarities can be recognized to world system analysis, in which historical capitalism is the ruling system, however, capitalism is certainly not seen as an endism utopia like the end of history but as one contemporary world system which will and should be transformed in the next 20-30 years. A new emerging world system thereby might be of transcendent nature when embodying a third dimension beyond left or right wing tendencies showing itself in a process which will be intensifying after a bifurcation point is reached (Wallerstein, 1995, 2007).

Fukuyama believes in a classical modern concept of civilization based on Hegel where a final, rational form of society and state become victorious (Fukuyama, 1989: 20). The succeeding ones for Fukuyama are clearly Europe and North America, which are at the vanguard of civilization and are implementing their liberalism more fully (Fukuyama, 1989:

⁸⁰ As Chomsky termed essentially his very similar conceptualization of *industrial democracies* and *the end of ideology* as early as the 1970s (Chomsky and Foucault, 2006: 79) even though his intentions were clearly contrary to Fukuyama's.

21). Fukuyama does not buy into the ideas of post modernism in a way that he does not question his linear concept of history based on modernity, in which liberalism is the highest and most superior form of civilization; the absolute spirit in other, Hegel's, words. Liberalism won for a reason over other ideologies, such as communism, because it convinces consciousnesses⁸¹ and cultures ideologically, and not materially (Fukuyama, 1989: 23).

For Fukuyama Liberalism faces three challenges. Firstly, the class issue which will be overcome by a more social liberalism, as for example in Scandinavia. Secondly, the problem of religion, which only appears when societies generate a wish for de-secularization. Since such a desire for a theocratic state is only appearing in the Muslim world, where it is actually declining,⁸² Fukuyama is confident that liberalism is also able to overcome the other side of the identity coin: its problem of impersonality and spiritual vacuity of liberal consumerist societies (Fukuyama, 1989: 26). How remains widely unanswered other than creating alienated conformist consumers which are essentially bored, if not insane or depressed, who only think they act individually while their consent is manufactured by elites in their meaningless desire to maximise profits (Chomsky, 1988; Fromm, 1960). This presenting cleavage of liberalism and democracy in which consumerism replaces critical and engaged thought of vibrant democracies is for the reader rather difficult to follow and indeed hard to grasp why such a tranquilised, homogenised world society should be promoted. And thirdly, nationalism; but Fukuyama argues that liberalism can cope with nationalism as long as it is not institutionalized. And since National Socialism has been wiped out in the Second World War there is no serious threat from nationalism towards liberalism. Instead, he claims that liberalism declines nationalism, since it enforces a free political system which in turn reduces nationalist tension (Fukuyama, 1989: 27).

It is claimed that modernity is impossible without democratization. Although Fukuyama owes his readers proof for his thesis. He justifies different historical events as increasing two thirds, or maybe better said four fifths, societies; growing fundamentalism in the Islamic world or the elevation of the own nation, as for example the USA or Iran; with the

⁸¹ Fukuyama most likely understands consciousness more as a form of superior self-awareness in a linear, modern and direct way as outlined in the different approaches to consciousness in chapter 5.

⁸² That Fukuyama has maybe misread the signs in this and various other points shall not be discussed here. The same might be true for Huntington who argues for an idealistic approach but ends up in yet another in parts neorealistic version of using civilizations instead of nation-states as actors in his theory. Major shortcomings of *Realpolitik* such as being blind to the existence of social spaces, relationships, ideas, and processes that do not fit its pre-existing definition of what counts and therefore for the most part, worse than miscalculating, *Realpolitik* completely misses some of the most significant elements of social process that are capable of generating new relational patterns and structures are not analyzed in this thesis (Lederach, 2005: 59-60). Important for grasping realpolitical conflict concepts and the purpose here is to highlight the dichotomies Huntington and Fukuyama are focusing on, especially in *relation* to each other. Both protagonists were, respectively are, neglecting such a relatedness. However naturally and thus quantum-complementarily it exists and can also scholarly be described.

argument that on the way to the liberal unit-democracy many incidences may occur. But those incidences will only be of temporary nature and are of minor concern, so Fukuyama.

Even after September 11th, Fukuyama is arguing that we have still reached the end of history because the terrorist attacks have not been carried out by the Islamic society as a whole, but by a handful of fundamentalists who did not even live in the Islamic world. He argues:

I believe that in the end I remain right: modernity is a very powerful freight train that will not be derailed by recent events, however painful. Democracy and free markets will continue to expand as the dominant organising principles for much of the world (2001).

He admits that there are plenty of non-western people who prefer the economic part of modernity and hope to gain from it without having to accept democracy as well. For them, transition to western-style modernity may be long and painful (Fukuyama, 2001). To sum up Fukuyama's theory argues that the world will be democratically liberalized and mainstreamed. States will still act in a Hobbesian-realist way of self interest but will be far more preoccupied with economics than with politics or strategy. Fukuyama sees the world turning into a biopolitical entity in which the civic is alienated until it will be replaced by life as a fact of economic calculation, endless solving of technical problems and the satisfaction, or rather manufacturing, of sophisticated customer demands (Fukuyama, 1989: 30) in a binary way, whether we like it or not.⁸³

Realist complementarity

If we compare Huntington and Fukuyama to each other it appears easy to become trapped in the dichotomy of those influential, yet apparently completely opposing realist analysts. It seems reasonable that we have two options in the future. One: cultural conflicts are leading to a Third World War, if we do not unite in our civilisations and focus on them. Or two: cultural conflicts are decreasing because the heavy freight train of westernization and modernization will mainstream cultures with its liberal democratic instruments. How else should it be? If we

⁸³ Fukuyama himself has very ambivalent feelings toward the end of history utopia and hopes that history will get started again. Please note that Fukuyama in his more recent work changed his mind about the end of history since he is arguing that biotechnology increasingly allows humans to control their own evolution, it may allow humans to become fundamentally unequal, and thus spell the end of liberal democracy as a workable system (Fukuyama, 2002).

follow the public debate⁸⁴ about this topic, an *either-or* conclusion seems to be most reasonable.

Because of this dichotomous background, that one theory does not argue without referring to another in a negative way, the debates are influencing, if not limiting, foreign policy. An effect sets in that is similar to the influence of news coverage on foreign policy. This is visible particularly in the USA, and is often described as the CNN effect.⁸⁵ Especially after September 11th, articles in major newspapers were published by both Fukuyama and Huntington, which were mostly relating to each other in discussing how wrong *the other* was, rather than commenting about the tragic events itself (Fukuyama, 2001; Huntington, 2001). Important for the relational conflict analysis of this thesis is that opponents often have a very strong relationship with each other even if that is wanted the least. They increase those dynamics of being related to each other every time they publicly justify why their approach is the right one and the *other* one is wrong. The dichotomist arguments brought forth in realist discussions speak their own language when we refer to the introductory definition of this chapter: *conflict is dichotomy*.

Such concepts can be regarded as causing not only ambivalent academic discourse and conflicts, but as influencing and stimulating confrontative foreign policy approaches from the very intentionality they put forward. Their role in transforming conflicts non violently and creatively might be a doubtful one since Huntington's and Fukuyama's attempts *solve* conflicts by ideological assertiveness and war, respectively. Another similarity can be drawn in the way Huntington's and Fukuyama's discourses are carried out of attacking, defending, counterattacking, etc., which is much like the metaphor of war in our speech acts (Lakoff, 1980). Academic arguments are in a similar way relational as real conflicts, especially when two of the most prestigious academicians from Harvard and Johns Hopkins University were debating. And some may even expect this debate to increase towards favouring Huntington's mystified legacy after his death however Fukuyama's consumerist rollout of liberal democracies seem in today's world politics somehow more relevant with its concerning normative implications as also Fromm (1960) has outlined them humanistic-psychologically in the 1950s already.

⁸⁴ Since the western media scene is enforcing good-bad or true-false dichotomies in their very way of news coverage, this debate is typically taking place in the above outlined margins (McGoldrick and Lynch, 2000).

⁸⁵ The CNN Effect is usually thought of as the effect that continuous and instantaneous television news coverage may have on foreign policy, in the making of foreign policy and the conduct of war (Hess, 2002). In the Huntington-Fukuyama paradigm the term shall be laid out wider as conflict coverage in regard to policy analysis and its influence on foreign policy.

Also the very way western writing standards are set and tell us how to write academically in relating our own arguments, by citations and quotations, to other similar or contradictory publications is relational. In order to give one's own point of view more credibility, one relates to others. The more the better it sometimes seems if we look at realists or well perceived contemporary academic writings fitting the margins of discourse. Habermas calls this a systematic distortion of communication mainly emerging out of psychoanalysis and their incomprehensible hermeneutic acts of communication and calls for a *communication community* (1970) which resists all forms of nonrational coercion. This allows for regulation and critique of concrete speech situations as in the following will be partly done in order not to be caught in this realist dichotomy and because intra- and intercultural conflict theories might be more important in the analysis of the causes of conflict, offering a different ideological perspective.

6.4 Idealist theories in conflict research

Idealist theories have developed before the realist ones even though they arose many times because of drawbacks caused by *Realpolitik*. Scientists having an idealist orientation consider sources of conflicts more likely to come from within cultures or civilizations than between them. In regard to Immanuel Kant (1724-1804) and Plato (427-347 B.C.) the aim is to enforce the principle of rationality which leads to a common insight into the benefits of a peaceful world. That means idealists do speak up for a democratic-republican legitimated state as an internal governing institution. Disarmament, prohibition to intervene on an individual state level and peace-allies would be instruments on a supracommunity level with which sovereign states are striving for world peace. The principle of rationality in this sense refers less to rational behaviour as such, but to an insight based on a ratio conclusion out of, for instance, the Kantian categorical imperative. Those insights are emerging more on a cognitive and affirmative level of analyzing humanity in a process of continuous self reflection about our relations to others on all levels, from intra-personal to sociopolitical ones. Those reasonable insights accounting for the *right* actions however come from mostly rational reflections and shall therefore not be confused with consciousness processes in systemic constellations for example.

For idealists such as the developmentalist Ulrich Menzel, globalization always has to do with fragmentation, which is leading to a more blurry world picture however clear it might be drawn by realists. On the one hand, markets such as telecommunication, stock exchange and fashion are increasingly globalized. But on the other hand, more and more ethno nationalist conflicts arise worldwide which lead to the collapse of nation-states and to the emergence of two-thirds societies. Hereby Menzel, same as Senghaas below, is arguing on the background of idealist theories and ideologies which are based on a human nature striving to be principally peaceful and balanced. Menzel favours global governance because he is not differentiating between national and international relations.

In Menzel's model, the world is drifting in two opposing directions. Globalization leads to universalisation and world policy but also at the same time to secularization and fragmentation of cultures, religions and values. Instead of nation-states and different cultures there will be world society, world economy and world culture. But at the same time nation states will also face increasing fragmentation when nationalism and ethno protectionism will rise sharply. Those uprisings, already well-known paradigms from history, will contradict with the universalistic imposed norms and values. For many idealists, these contradictions have the most conflict potential *within* societies that politics will face in the future rather than the clashing *between* civilizations.

For Menzel and many others there is a fundamental dilemma between fundamentalism and ethics. He uses the metaphor of freedom fighters in crisis regions all around the world. These same freedom fighters, that are fighting for their regional values are drinking Coca Cola and are smoking Marlboro cigarettes on their breaks, which are exemplifying the extreme ends of this continuum of globalization and fragmentation (Menzel, 1998: 48). For most Idealists, these issues of globalization and fragmentation are only transformable on a global level and are not arbitral within given civilizations.

Menzel further argues that cultural and religious conflicts always have a socioeconomic background. This communality draws back to successful or obstacle modernization attempts of states in transition. But if a modernization process is successful it is also conflict transforming, according to Menzel. How this success should come about if at all and when we can speak about successful transition due to modernization is a hot debate within development theorists (Illich, 1972⁸⁶). With his thesis that modernization can help to transform conflicts if the change-model was integrative enough, Menzel refers to his godfather Senghaas who attests to the fact that conflict transformation and constitutional

⁸⁶ Who argued for a complete stop of development cooperation amongst many others (Esteva, 1998; Kaller-Dietrich, 2008).

values, exceeding the rule of law, can be formed in non-centrist societies following his civilizational hexagon (Senghaas, 2001: 215-221). For Menzel, the main source of conflicts is ethnic which emerges from the rejection of universally imposed norms, or more straightforwardly put: conflicts are about “the clash *within* civilizations” (Senghaas, 2001).

For many idealists the promotion of *positive* universal values developed ideally out of cosmopolitan agreements, interaction and mutual learning that seem to be more peaceful and enriching than conflict causing. The universal declaration of human rights, the charter of the United Nations and global governance are counter paradigms to realists, which are supporting the spread of democratization but not western values in non-western societies. For Menzel, the breakdown of the sources of conflict to only cultural issues is too simple since many religions such as the Abrahamic ones are historically related or have emerged from each other. He makes this claim by examining Marxist literature where the conflicts of the earth were limited to mostly economic interests; this theory has been proven to be wrong regarding to Menzel (1993; 2004). For Menzel and Senghaas, culture is not the source of conflict, but a means to an end. Cultures are a mere construct; however, they are not political actors.

6.5 Synthesis

The overview given in this chapter regarding idealist and realist conflict theory is very incomplete, fragmentary and short. The aim of this chapter was not to analyse into depth political philosophy but to outline some contemporary concepts of conflicts and particularly their causes to see that many approaches to explain conflicts exist not only of how to transform or resolve them.

As we saw in this chapter, after comparing notions of conflicts, sources of conflicts are manifold and might be an intersection of the analyzed approaches, and go clearly beyond the very briefly summarized concepts above. In regard to conflict transformation approaches and practices, some transparency should have been provided about different sources of conflict and ways to explain them. It appears useless to criticize models when arguing that they are too general or too narrow in their approaches, as the nature of models is to provide an explanation that has to simplify *per se*. However, idealist approaches tend to be more holistic in their notions, which are more similar to the theory of political constellations in understanding conflicts as a concept of bonding *and* balance *and* structural-order. Still,

Realpolitik offers strong *either or* concepts in their dichotomous descriptions, however those theories are rather judgmental in a normative way and leave out the psychosocial dimension of conflicts. This can be regarded as the major shortcoming of *Realpolitik* as it is being blind to the existence of social spaces, relationships, ideas, and processes that do not fit its pre-existing definition of what counts and therefore for the most part, worse than miscalculating, *Realpolitik* misses out on this most significant element of social processes (Lederach, 2005: 59-60).

In an integrative approach such as political constellations as they were also described with the analogies of natural sciences, we shall be able to include in a complementary way *both* realist *and* idealist approaches to draw a more complete picture of conflicts. In the following chapter we shall elaborate more on the nature of conflicts also philosophically to comprehend why conflicts are phenomena and therefore have to have a phenomenological methodological framework underlying.

7. Conflict conclusion – Conflict is a phenomenon.

Being and time determine each other reciprocally, but in such a manner that neither can the former - Being - be addressed as something temporal nor can the latter - time - be addressed as a being.

Martin Heidegger

The discipline of conflict research and its hypotheses about sources of conflict are in a way similar to researching morphic fields or quantum physics. No theorist seems to be able to prove and explain where conflicts come from, but through verifiable prove it cannot be denied that they do exist and form part of our human situation (Martínez Guzmán, 2009: 189). Consequently, conflict shall be understood in regard to conflict transformation in a way that we are invited to work with conflicts to make visible chances and serendipitously create opportunities for positive change along the way because conflict is ubiquitous – is always present - and is not only negative.⁸⁷ Perhaps it is not so important and in fact impossible to know the answer to where conflicts come from, because there are a multitude of reasons, as outlined above. But if conflict should be changed positively it seems to be important to work *with* conflict instead of researching conflict with an ultimate approach and speculating about its sources. Conflict research clearly is important for conflict transformation to better understand the many roots this phenomenon is emerging from, but at the same time the focus shall as well be kept on applicable ways for change.

As in regard to political constellations sources of conflict are approached phenomenological-relational for working *with* conflicts and to transform them, than in engaging too deeply in conventional conflict research. Before we analyze conflict transformation theories, an attempt will be made to discourse on phenomenology as a philosophical discipline to describe phenomena in general in order to provide some insights on why conflict can be regarded as a phenomenon.

⁸⁷ As for example that over longer or shorter periods of time also positive developments may take place as for example the establishment of the UN, the international war crimes tribunal, and the idea of the EU have been greatly influenced through the Second World War, or as the Chinese invasion in Tibet has contributed to the worldwide spread of Buddhism and its necessary maturation and development in the highly industrialised world (Mahr, 2007: 6). Other examples in this context are forms of equity and justice such as women's rights which are often only achieved through intense conflicts with the oppressors for positive societal change.

7.1 Phenomenology is the method to study phenomena.

The linkage between phenomenology and the omnipresence of conflicts lies at hand. As already described above conflict first of all, *is*. Conflict amongst other attributes of our human Being is inherent in our human situation and requires attention as to how we approach its nature, its Being. In this chapter the concept of Being will be demonstrated in its multitude and magnitude of layers for the systemic approach of upholding different layers of Being-realities as ends in itself by systemic constellations. It will be argued that by understanding different conflict realities, and potentialities, as part of our Being we are able to approach more the meaning of Being rather than analyzing layers as means to an end, as also quantum physics with its social derivations suggests. In this highly complex and philosophically abstract field of phenomenology I shall try to focus my analysis on our Being in conflicts, the transcending natures of Being and *Dasein* for systemic conflict transformation and its insights for the discipline of applied phenomenology in systemic constellations.

Before starting to analyze the different notions of Being it shall beforehand again be made rather clear that the offered synthesis of the meaning of the Being is, sometimes more sometimes less, randomly picking important concepts of the two main founders of phenomenology: Husserl and Heidegger. Just to analyze one of the many masterpieces of those thinkers is enough for whole doctoral dissertations. Clearly, those masterminds themselves were gradually developing their theories in their writings, so that the early Heidegger of *Being and Time* has different approaches than the late Heidegger where he transformed his earlier ideas. The same is true for Husserl who might carefully be classified in three interlinked, though different, periods of philosophical legislating: the logical investigations, egological idealism, transcendental consciousnesses and beyond.

The following attempt of a synthesis of the phenomenological approaches of Heidegger is limited to a wide extent to Heidegger's *Being and Time* and within this epochal work the focus will be mainly kept on his introduction and his first division where he discusses his preparatory fundamental analysis of *Dasein*. On the other hand, only Husserl's phenomenological method will be discussed briefly to show how phenomenology is practicable in systemic constellations. This tries to be a first humble endeavour to shed some light onto why constellation work is regarded a phenomenological method by many authors (Hellinger, 2005; Both Cohen, 2006) even though an in depth attempt of such a derivation is still pending.

It will be more than obvious in the following that the author does not have the philosophic capacities for an in-depth analysis or synthesis;⁸⁸ however some contextualization towards systemic constellation work in general and political constellations in particular shall be provided for a better grounding of the hypothesis in this dissertation. The many authors writing about constellation work so far have not provided much explanation why the method of systemic constellation is able to translate insights of the scientific discipline of phenomenology into practice, respectively what part of the wide discipline of phenomenology they are using. Instead it is simply stated that systemic constellation work is a phenomenological method. Often the authors wrongly think that the phenomenon of representative perception accounts for it as it is so amazing, phenomenal, to observe it in constellations. Only mentioning big names like Heidegger, Husserl or the more cybernetic Brentano can be regarded as insufficient, but is perhaps sometimes done to give more credibility to individual writing or just copy this approach from the founder of systemic constellations (e.g. Booth Cohen, 2006; Hellinger, 2008).

The following discourse aims to illustrate how complex such an undertaking would be, to provide an in depth analysis of whole, in itself differing, phenomenological concepts of Heidegger or Husserl, and applying them to constellation work. That Heidegger and Husserl are just two, though maybe the most important phenomenological philosophers amongst many shall be emphasized once more.

7.2 What is phenomenology and what are phenomena?

The discipline of phenomenology studies the most crucial topic in philosophy, namely it is addressing the meaning of *Being* and how to methodologically come closer to this most important question of being human (Heidegger, 1995: 43). Being may be defined initially as the study of structures of experience or consciousness. Literally, phenomenology is the science of *phenomena* (Heidegger, 1995: 50): the appearances of things, or things as they appear in our experience, or the ways we experience things; thus, the meanings things have in our experience. Even though Heidegger speaks for the most part of things the essence he is

⁸⁸ As is the case in interdisciplinary research as such when different sciences are combined by specialists of only certain fields who are trying to look beyond the own discipline(s). Therefore the synthesis of interdisciplinary insights for the respective disciplines, and especially beyond them, can be regarded as the important contribution for more holistic sciences, or what is called transdisciplinarity.

referring to is consciousness and empathy which is inherently human and mostly shaped by relatedness as elaborated, and as Heidegger is also interpreted in a relational way by peace phenomenologist Martínez Guzmán (2001).⁸⁹

Phenomenology studies conscious experience as experienced from the subjective or first person point of view. This field of philosophy is then distinguished from, and related to, the other main disciplines of philosophy: ontology (the study of being or what is), epistemology (the study of knowledge), logic (the study of valid reasoning), ethics (the study of right and wrong action) and the like (Smith, 2005). The expression phenomenology primarily signifies a methodological conception. This expression does not characterize the *what* of the objects of philosophical research as subject-matter, but rather the *how* of that research, the context (Heidegger, 1995: 50). For Heidegger the primary problem is not how we know the world, but how the world is understood. Since the object of understanding is always meaning, the problem with which phenomenology is concerned is how objects appear as meaningful, as things we can understand. For Heidegger, that question is synonymous with how objectives can be for us at all as they can only be understood in a relational background reality (McAvoy, 2005: 22-23).

Similarly to Heidegger's approach, the empirical research design on political constellation work in chapter 10 of this thesis is shaped, focusing on researching *how* political constellations are a method of conflict transformation. Researching *what* the objects of conflict transformation shall be, in terms of knowledge due to their meaning as it appears out of the conflict relational context, is important for *ad hoc* conflict interventions and only secondary in a phenomenological approach. The *how* of conflict transformation is in the focus in a phenomenological systemic approach that leaves the *what* aside until the *how* is consciously deeper assessed. The term phenomenology expresses a maxim which can be formulated as: "to the things themselves" (Heidegger, 1995: 50), and consequently in this given context as: *to our relationalities themselves*, rather than what things or relationalities seem and are known to be. Or as Chomsky put it in his criticism of objectivity and communication, including theories of behaviourism, that one must rather "deal directly with phenomena and their interrelation" (Chomsky and Foucault, 2006: 34).

⁸⁹ Therefore the explicit emphasis of the relational notion of Being will in this subchapter not be made for reasons of repetitiveness and clarity. However each time concepts of *things* are explained the reader should have relationships in mind as the source, or context, out of which things, or content, appear in our experience and consciousness at large.

Phenomenology as a scientific discipline

Phenomenology has three main directions that are often unclear when analyzing phenomenological methods such as constellation work. Hegel first defined phenomenology as an approach in which he showed how to explore phenomena. He argued that a phenomenon is what presents itself to us in conscious experience as a means to finally grasp the absolute, logical, ontological and metaphysical spirit that is behind phenomena.

Hegel's outdated exclusivist definition has been negated and changed by Husserl, the founder of phenomenology as a non-linear, and later in his work, as a post-modern concept. Husserl argued that phenomenology is an epistemological approach to philosophy that takes the intuitive experience of phenomena (what presents itself to us in phenomenological reflection) as its starting point and tries to extract from it the essential features of experiences and the essence of what we experience; thus being called *transcendental phenomenology*.

Mentored by Husserl, the third and latest direction in studying phenomena was formed by Heidegger. Heidegger and his followers such as Derrida, Merleau-Ponty, and to a lesser degree Jean-Paul Sartre spoke of hermeneutics in researching phenomena, particularly in the art of interpreting social and linguistic context. For Heidegger, we and our activities are always *in the world*, our being is being-in-the-world, so we do not study our activities by bracketing the world, rather we interpret our activities and the meaning things have for us by looking at our contextual relations to things in the world (Smith, 2005). A fundamental understanding also Lederach addresses for conflict transformation that circles of violence need to be changed from people *living in* them and while they are actually happening and not in a transformation laboratory that then injects change from the outside by so called specialists (Lederach, 2005; Lederach and others, 2007b: 25-36), or what Martínez Guzmán and others describe with the concept of intersubjectivity (2009) when conflict dwellers are the means to change themselves - in both possible interpretations of this phrase.

But coming back to the scientific discipline of phenomenology the underlying assumption is that what linguistic and social contexts denote is one sort of question, and that how and when they are to be applied is a separate and independent question (Derrida, 1996: xv). For Jaques Derrida the *when*, the time, is the key to his analysis or what he calls deconstruction. Derrida is in this interpretative context one of Heidegger's fellows. In his critique of Husserl, Derrida attacks the whole tradition in which language is conceived as founded on logics rather than on rhetorics. Based on the common view that the primary purpose of language is epistemological, it is precisely the common logical presuppositions that need to be re-examined. For Derrida, behind the rather esoteric controversy in

transformational linguistics between generative semantics and interpretive semantics there lies the unexamined and almost unnoticed assumption that linguistic meaning belongs to an abstract realm where logical criteria predominate (1996: xvii). Working within a Heideggerian framework, Derrida, like the later Wittgenstein, focuses attention on this common tradition in order to question its intelligibility (Derrida, 1996: xiii). Our use of words is generally inaccurate and seldom completely correct as it is only one form of communication, trying to make our meaning recognised (Ricoeur, 1990: 11).

But what is typically happening better is to transfer meaning than the actual understanding of words. The better the contextualisation the more meaning can be causatively transferred. Constellation work is one partly linguistic method of deconstructing logically predominated narratives by separating in pre-discussions what are rationally-logic constructed truths by the client and what is emotionally sub- and unconsciously touching the client even though she might not admit this. The diction during constellation work is due to the relational nature of this method and the direct representative perceptions of the representatives prompting and causative (Sparrer, 2002: 122). Because meaning is transferred in systemic constellations mostly non-verbally by the spacious dynamical illustration high levels of meaning can be elicited and transformed.

It could be summarized that phenomenology - similar to systemic constellation work - studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity. As experiences are parts of our consciousness, which has been proposed to be of a non-hierarchical nature, forms of experience, and represented experience in systemic constellations particularly, can be perceived in their full range as just mentioned. In systemic constellations there appears to be a special link between experience or perception and consciousness.

Firstly, the others' individual and a group's collective consciousness are represented by representatives, under the special conditions of a systemic constellation, and can therefore come into represented Being in its gestalt through the bodily-sensuous perceptions which are uttered (*geäußert*), both verbally and nonverbally. Those utterances are mostly oral, spacious, and perceptual, as they are showing themselves rather directly however are themselves also of a more complex and relational-dynamical nature which is not only directly showing itself in systemic constellations (and can be elicited). And secondly, those utterances of representatives show the unfolding less-conscious dimensions of represented consciousness which help the client consciousnessise conflict dynamics more holistically as they come form

represented Being more into Being. An important nature of utterances (*Äußerungen*) in this context is, that they come about with all senses and therefore are not only oral but also bodily-sensuous, spacious and transcendental in a notion of a very wide interpretation of communication.

But when we come back to the purer theoretic-philosophic-phenomenological (non-hierarchical) structure of forms of experience they typically involve what Husserl called *intentionality*, that is, the directedness of experience toward things in the world, the property of consciousness - that it is a consciousness of or about something. According to classical Husserlian phenomenology, our experience is directed towards represented or intended things only *through* particular concepts, thoughts, ideas, images, etc. The experiences of representatives *through* the concept of systemic constellations could therefore be classified as a phenomenological method. These characterize the meaning or content of a given experience, and are distinct from the things they present or mean (Smith, 2005).

Conscious experience is the starting point of phenomenology which at the same time shades off into less overtly conscious phenomena as it has already extensively been described in the former chapters and will even further be empirically analysed in chapter 10. As Husserl and others stressed, we are only vaguely aware of things in the margin or periphery of attention, and we are only implicitly aware of the wider horizon of things in the world around us. Moreover, as Heidegger argued, in practical activities like walking, or speaking our native tongue, or living out a conflict, we are not explicitly conscious of our habitual patterns of action. As psychoanalysts have shown, much of our intentional mental activity is not conscious at all, but may become conscious in the process of therapy or interrogation, as we come to realize how we feel or think about something, respectively rather somebody. We should allow then, that the domain of phenomenology - our own experience - spreads from conscious experience into subconscious and even unconscious and preconscious mental activity, along with relevant background conditions which are implicitly invoked in our experience (Smith, 2005). In this context phenomenology thus suggests, same as consciousness studies in chapter 5, that the focus of phenomenology is kept on individually and collectively sub- un- and preconscious derivatives as they can be made experientiable, for instance in systemic constellations.

7.3 Differences and communalities in phenomenology

For Husserl, similar as for Hegel, phenomenology is an epistemological method towards knowledge and truth. Husserl was regarding philosophy, at least in his early writings, as a strict science and not as an ideology whose way of recognition is determined by the objective. Due to impartiality, philosophy follows a phenomenological approach and is able to differentiate itself from bare meaning (Husserl, 1985: 12-13). For Husserl, it is necessary that phenomenology as a scientific discipline can be perceived by every human universally as a demonstratable entity of its cohesions of experiences. Husserl was leading rationality *ad absurdum* since in his concept of phenomenology, where he expressed doubt about whether there were real things in the world at all, the constitutive-motivation-experiences (*konstituierende Erfahrungsmotivationen*), have to extend into their own (and therefore everyone's) experiences (1985: 186). For Husserl, phenomenology must not be conceived as an empty logical concept (1985: 185).

Constellation work, as an applied method of phenomenology, is able to demonstrate cohesions of experiences of physically absent elements in a constellation through representatives and their representative perception for the presencing of transcendence in social systems. Thereby representative perception is an ability present in all human beings in the setting of systemic constellations to perceive and transform social cohesions. By representative perception, cohesions of experience are verifiable when representatives perceive apperceptions⁹⁰ similar to the entities they represent. These apperceptions are regarded as real by representatives (Mahr, 2003: 13) and are helping the client to understand and change conflicts. Representative perception and systemic constellations could therefore be regarded as a way towards relationalities themselves, however not as an ultimate approach but as a way for a more holistic understanding of conflicts.

Husserl is questioning the universalistic scientific approach of how to rationally describe the world academically, within his concept of intersubjectivity. Husserl reacted to an earlier crisis in the foundations of the European sciences by arguing that the human sciences failed because they did not take into account intentionality (*Lebenswelten*) – the way the individual mind is directed at objects by virtue of some mental content that represents them

⁹⁰ Apperceptive in this context means for Husserl perceiving not only rationally but also with our five senses bodily-sensuously as a combination of energetic spirituality and all kind of preconscious, subconscious, unconscious and conscious perceptions. In regard to representative perception in systemic constellations the term apperception is therefore appearing as more adequate in defining perception even broader and as it has been indicated already. A new notion in the future systemic constellation terminology therefore could be called *representative apperception*. However this broader concept of perception is not yet used in practise and is therefore also rarely used in this dissertation.

(Dreyfus, 1993: 2). In science the theoretical interest is used many times to focus on fields of universal truth. The other disciplines would remain out of consideration if not for the real relations that are forcing universalistic disciplines to interdisciplinary research. In this way, for instance, mechanics of optic occurrences and physics are, in a wider sense, extracting their general meaning from philosophy. Or in other words: the most essential of technology is not technological, but can be regarded as philosophical (Sützl, 2004). This is why, and what every natural scientist knows, no area of objectivity is isolated, but the whole world is one nature and all natural sciences are just structuring this very natural science as such (Husserl, 1985: 192).

Existence is for Husserl a mere correlation of consciousness formed and constituted by arranged conscious relatedness (1985: 192-193). The consciously relative sense of being of the transcendent is the relativity of consciousness, according to Husserl (1985: 207-210). In his transcendental approach he describes that: no real being as such, which is showing and proving itself by its conscious existence, is needed for the being of consciousness itself – yet another explanation for representative (ap)perception. Thus, admitting some phenomenological notion similar to nonlocality, Husserl contrary to Heidegger still believed that consciousness, if regarded in its pureness by phenomenological reduction,⁹¹ has to be regarded as a closed correlation of being (*Seinszusammenhang*), as a connection to absolute being (1985: 189). If systemic constellations can be regarded as a field of *pure consciousness* which is only showing itself through immanent connectedness, enabled by motivated intentional entities, (Husserl, 1985: 191, 193-195) in a connection to a more absolute being or if it might better be discoursed by a less absolute Heideggerian multi-layer approach of *Dasein*, Being, appearance and existence is highly debatable. Some systemic constellation facilitators seem to follow the former without explicitly mentioning since such philosophic-phenomenological-practical contributions are largely missing in the field of systemic constellation work and its publications. For this work the latter approach appears more appropriate since it is less ultimate and the transdisciplinary insights comply more with a Heideggerian understanding - as is the nature of systemic constellations in general. When outlining key concepts of the academic discipline of phenomenology in regard to

⁹¹ On the contrary Derrida for instance argued against the phenomenological reduction of Husserl since: he puts out of play all constituted knowledge, he insists on the necessary absence of presuppositions (*Voraussetzungslosigkeit*), whether they come from metaphysics, psychology, or natural sciences (1996: 4). As it was shown however also in weak quantum theory conditions apply (*Voraussetzungen*) even in a more social scientific version of entanglement and complementarity, and therefore provide a distinct understanding of (the extent of) *reduction*.

exemplifying systemic constellation work as a phenomenological method that is applying phenomenology it is important to point to these differences in the discipline.

Phenomenological derivation to constellation work

For Husserl, being a straight forward scientist in researching phenomenology, the concept of what is realizable for one must be perceivable for all, can also be regarded as an imperative in systemic political constellations, as the results in the empirical part prove, that this method is equally transforming conflicts of clients, regardless if they are experienced in the systemic constellation method or not. Even if in fact not everything can be connected with everything else, as Husserl wrote in the 1920's with the example of the furthest away galaxies and its living ghosts (1985: 185-186), he concludes that seemingly separate realms of experiences are connecting themselves by coherence of actual experiences to one intersubjective world, at least if Being in the same system. The intersubjective relations we humans experience is Husserl axing his theories of transcendental phenomenology on, when he states that as humans, being spiritually and bodily in the world, we are for us; we are appearing out of a very multifarious intentional life, our life, in which after all this presence can be made apperceptive with all the entire deep sense it is loaded with (*Sinnesgehalt*) (1985: 213). Such *Sinnesgehalt* for Ricoeur can only be more explored if we *are* in the present. Otherwise we will end up only measuring the past and the future as the present has no duration when for example entanglements to the past do not allow for the presencing of the future (Ricoeur, 1990: 10).

Husserl emphasizes the interconnection of bodily and spiritual-energetic aspects in humans that are enriching our rationality with intentionality (1985: 213). With apperception of perceiving in a bodily-sensuous manner we are able to grasp more the deeper sense of Being – the same as in political constellations when deep routed conflict elements and their relational dynamics unveil by announcing or showing themselves⁹² in representatives through their bodily-sensuous and spiritual-energetic apperceptions, as they also can be described by the theory and experiments of morphic fields.

This hypothesis of connectedness can be proved in constellations with the measurement of representative perception and the relevant conflict insights, a conducted

⁹² The phenomenological terms used here and in the following of showing, announcing, appearing, and seeming, are referring loosely to more conscious, sub-, pre-, and unconscious dimensions of our consciousness more often than not in the order provided in this very sentence.

constellation provides for the client. Before Einstein later discovered nonlocality in quantum physics, we can see that his concept of nonlocality was already philosophically-scientifically explained by Husserl and through Heidegger's prove that there are no context free elements, in the 1920s (Dreyfus, 1993:1-2). The insight that humans are living in many connected systems and are influencing each other is not new, but the way of modelling energetic relations of transgenerational system members apperceptively by a phenomenological method is new, at least in so called science. Political constellations in the context of conflict transformation are able to model, describe and change single conflict systems and their ligatures beyond rationality, which in turn influences other related systems. This forms part why systemic constellations can also be regarded for Hellinger as applied philosophy.

7.4 Heidegger's systemic phenomenology

In opposition to Husserl's transcendental phenomenology Heidegger on the other hand developed his radical hermeneutic phenomenology of tracking down the equivocations of *Being in the right way* (1995: 127). Heidegger illustrates in his epochal work that *the question of the meaning of Being* is one that has not been attended to and one that has been inadequately formulated, but also that it has become quite forgotten, in spite of all our interest in metaphysics (1995: 43). Heidegger went as far as questioning the whole discipline of philosophy and its claim to be the meta-discipline of sciences without ever having analyzed the question of Being, as such. Highlighting his different approach to phenomenology Heidegger states:

For Husserl, the phenomenological reduction is the method of leading phenomenological vision from the natural attitude of the human being whose life is involved in the world of things and persons back to the transcendental life of consciousness and its noetic-noematic⁹³ experiences, in which objects are constituted as correlates of consciousness. For us, phenomenological reduction means leading phenomenological vision back from the apprehension of a being, whatever may be the character of that apprehension, to the understanding of the being of this being [...] (1975: 22).

For Heidegger a phenomenon is what shows itself in itself. But an entity can show itself from itself in many ways, depending in each case on the kind of access we have to it. Indeed it is

⁹³ *Noetic* refers to the intentional act of consciousness such as believing, willing, hating or loving, while *noematic* can be understood as appropriate expressive power of language or intentionality in a more general interpretation.

even possible for an entity to show itself as something which in itself it is not. When it shows itself in this way, it looks like something or other (...*sieht so aus wie...*). This kind of showing-itself is what we call seeming (*scheinen*) (Heidegger, 1995: 53). In political constellation work this seeming occurs for instance when representatives are chosen as conflict elements that rationally seem to be of high importance to the client by having a certain quality. Many times a constellation shows that those elements are of a different nature when dynamics unfold or the originally chosen representative appears to be a whole different element in the system including the possibility of not even being an element at all.

Yet, all seeming has little to do for Heidegger, with what is called an appearance or still less, a mere appearance. This is what one is talking about when one speaks of the symptoms of a disease. Here one has in mind certain occurrences in the body which show themselves and which, in showing themselves thus, *indicate something which does not show itself*. A simple example is when one seems to have a cold which in fact appears to be flu. However, what appears to be flu for instance does not necessarily have to be the flu just because of its mere appearance, but instead could be pneumonia. Though pneumonia showing itself might indicate something which does not, in fact, show itself such as immunodeficiency diseases like HIV or AIDS. AIDS or HIV as an infection never reveal themselves as a disease as such but, trigger diseases that show themselves while indicating something which does not show itself which in itself might form new derivatives (simultaneously or nonlocally) having similar or different characteristics (complementarity). If we translate these medical terms into phenomenology as the discipline to study our Being, instead of studying our body, we can generalize thus that appearance, as the appearance of something, does not mean showing-itself; it means rather the announcing-itself by something which does not show itself, but which announces itself through something which does show itself. Appearing is a not-showing-itself. Appearing is an announcing-itself (*das Sich-melden*) through something that shows itself (Heidegger, 1995: 53) which again has high similarities to less-conscious elements of consciousness and how they unfold in systemic constellations.

Similar insights show oneself in constellations when seemingly dilemmatic organizational conflicts in political fields set back to symptoms of unresolved entanglements in family history of its members that have been passed on transgenerationally into organizational and therefore political contexts. If representatives of conflict elements in organizations are set-up in a constellation and are then showing themselves through announcing themselves, they indicate something which does not show itself from itself. Often the seeming conflict in a given constellation type appears to be less important than the

unfolded less conscious conflict which is many times of a different constellation-nature from the initial one. The whole meta-methodical setup in a systemic constellation might be subject to change when a seemingly political constellation is appearing as an organizational constellation which in turn is announcing something that is not showing itself and might be on a personal-family based level. Important in this context is to keep constellations open to what appears in announcing itself by showing itself which yet might be something not showing itself. Or put in less philosophical words: what unfolds in systemic constellations is not ultimate in nature, behind unfolding dynamics and announcing elements of the holding circle or the audience in general as well as changing representations in the constellations might be yet relational dynamics which are not (yet) showing themselves by announcing or appearing.

Another example could be an unresolved entanglement of the head of a given political organization with her own family history which shows itself in the daily organizational conflicts with certain entities. Such a conflict is appearing as an announcing-itself of relational conflict dynamics in a constellation, when representatives appercept bonding to family based elements that are not showing themselves in an organizational constellation as such, but transform such a constellation into a family constellation. If elements are announcing themselves in a systemic constellation when participants are sitting in the circle of chairs and are becoming representatives by feeling that they are part of the constellated system, we can clearly talk about something that is showing and announcing itself.

In constellation terms the question can be risen how far a representative, even if one is announcing oneself by oneself, is showing a phenomenon as such (in and of) itself or oneself? Systemic constellations are never all-including or all-uncovering. Through processes of consciousness deeper insights into relational dynamics can be gained but not an ultimate root cause discovery as the nature of a phenomenon is the showing-itself-in-itself, which signifies a distinctive way in which something can be encountered. Appearance, on the other hand, means a reference-relationship which is in an entity itself, and which is such that what does the referring (or the announcing) can fulfil its possible function only if it “shows itself in itself and is thus a phenomenon” (Heidegger, 1995: 54). Therefore a phenomenon cannot be showing itself as such and always remains a phenomenon even though a deeper consciousness of its Being is possible which can be regarded as the guiding notion and why systemic constellations are regarded a phenomenological method. Very often, and falsely, practitioners and laymen refer to the phenomenon of representative perception as being the phenomenological in this method.

For the time being we can state that what is showing itself in a constellation is a phenomenon because a constellation can already be regarded as a phenomenological method that is showing something (for example a conflict) in itself (conflict as being relationally interconnected) by its very phenomenological body. The analysis, to which extent something that is showing itself thus indicates something which does not show itself by appearing and announcing can be regarded as single phenomena in larger phenomena is subject to further research. As a working approach for systemic constellations it seems to be important to keep philosophical investigations on a pragmatic level. Therefore the phenomenological approach of systemic constellations tries to understand deeper our Being as we *are* related in systems, and in particular in conflict systems. We may conclude preliminary that we can analyse different realms of being-realities of us and our entangledness in the representing systems by apperception which are eliciting positive change in systemic constellations. Different layers of realities, thus our being, can be apperceived, and it shall not be argued that we may be able to reach root causes of phenomena and therefore also of conflicts as such, much like a linear approach to conflict studies, but a deeper insight into conflict dynamics seems to be possible and the transforming energies gained out of conducted constellations in their transcendent nature are experienced as real and positively transforming (see empirical part in chapter 10).

Dasein and Being – The past in the presence of the future.

In the Heideggerian concept *Dasein* (German *Da* - there or here; *Sein* - being; *Dasein* – Being, subsistence) is understood proximately and constantly within a certain range. By this understanding, the possibilities of its Being are disclosed and regulated. Its own past – and this always means the past of its generation - is not something which follows along after *Dasein*, but something which already goes ahead of it. For Heidegger the coming into Being is *Dasein* in our being in the world which differently from Husserl suggests an intersubjectivity of the subject-object relationship both in its approach and its extended temporality which again has three entangled time horizons that can come into Being. Similarly to other concepts elaborated already Heidegger states about *Dasein* and time: “*Dasein* ‘is’ its past in the way of *its* own Being, which, to put it roughly, ‘historizes’ out of its future on each occasion” (2008: 41).⁹⁴ One of the essences of his seminal work on “Being and time” is that time is somehow merging, being dissolved, or probably best expressed coming into Being in *Dasein* which is a state consisting of timely realms from the future into

⁹⁴ Originally: “Das *Dasein* “ist” seine Vergangenheit in der Weise seines Seins, das, roh gesagt, jeweils aus seiner Zukunft her “geschieht”” (Heidegger, 1953: 20).

the past of the present. Or as Ricoeur interprets Heidegger's timeliness as the most authentic experience of time as the dialectic coming to be, having been, and making present in which time is *desubstantialised*. "The words 'future', 'past' and 'present' disappear, and time itself figures as the exploded unity of the three temporal extases" (1990: 61). Ricoeur is expressing this threefold present or deep temporality with very simple words:

The present in the future? *Henceforth*, that is, from now on, I commit myself to doing that *tomorrow*. The present of the past? *Now* I intend to do that because I *just* realized that. ... The present of the present? *Now* I am doing it, because *now* I can do it. The actual present of doing something bears witness to the potential present of the capacity to do something and is constituted as the present of the present (1990: 60).

Many conflict and peace researchers speak therefore more concretely about the at least 200-year lasting present which is expanding our sense of time and history. This present begun 100 years ago today, on the day of birth of those among us who are centenarians and its other boundary is the hundredth birthday of the babies born today. Presence is a moment that reaches 100 years on each side of the very moment. It is an expanded present moment reaching back five generations and reaching forward five generations (Ancelin Schützenberger, 1998; Boulding, 1988: 3-15). How long the duration of this concept of transtemporality may be shall not be regarded as too dogmatic but as illustrated by morphic fields and quantum analogy different layers of temporality influencing our systems can be made more conscious and to some extent visible in the conduct of systemic constellations. This transtemporality shall be seen as an academic capacity for both the connection to reality and transcendence which respond to historical patterns but are not bound by them (Lederach, 2005: 25, 56). This vocation is lost, when it is distracted by the narrowness of discipline-based technical applications or becomes drunk with esoteric verbiage that avoids critical assessment of the social world (Lederach, 2005: 23).

Political constellations offer a method of transcending different time frames by uncovering entanglements with former system members, by constellating energetically the current conflict situation and in also trying out future possible changes by moving representatives. Constellation work as it is carried out by the iFPA as a combination of conventional conflict research with a psychosocial focus, the conduct of political constellations, as well as aftercare and evaluation seem to widely fulfil such requests from leading peace researchers for being an energetic phenomenological method for critical assessment. However it shall be mentioned that the method of systemic constellation is misused often by laymen when constellating purposely, over-interpreting systems and in general not having much knowledge, experience and intuition of the depth psychosocial

dimension of systems. The academic criticism often published on these not very profound attempts seems therefore not always inadequate (Goldner, 2008 or Buchholz, 2003), however has implications on the whole discipline.

When we come back to Dasein and its transgenerational attributes into the past and the future it can discover tradition, preserve it, and study it explicitly. The discovery of tradition and the disclosure of what it transmits and how this Dasein is transmitted can be taken hold of as a task in its own right. In this way Dasein brings itself into the kind of Being which consists of historiological inquiry and research (Heidegger, 1995: 41). This transgenerational aspect of Being is applied in the systemic constellation method as one of the key concepts in researching bonding, balance and structural-order in systems. It shows how we are influenced by our connection to former members of a system as for instance why traumata of whole ethnic groups or nations are passed on over generations like a “hot potato” that we get pressed into our hand (Ancelin Schützenberger, 1998: 16). This potato loaded with personal, organizational or political conflicting values is passed on from previous generations to us unconsciously and we are trying to pass it on too, in order not to burn ourselves. But in a sustainable treatment of transgenerational identification, metaphorically spoken, not the burnt hands of the respective system members have to be treated symptomatically but we have to understand why the potato is so hot for so long. If we comprehend where this heat-energy comes from we are able to discover ways to cool down the potato without burning ourselves or passing it on, but are able to pass it back where it came from and got heated up. Conventional conflict resolution and management methods typically focus on the symptoms level primarily without addressing the historical psychosocial roots.

This also called “ancestor syndrome” (Ancelin Schützenberger, 1998) has already been described earlier in the last century by the psychoanalysts Sigmund Freud and Carl Gustav Jung as a concept of synchronicity. In this theory a seemingly timely coincidence of two causally not connected events is occurring. Due to high personal involvement events are happening at all and are following a systemic pattern according to concepts of synchronicity. This correlation which complies with the idea of collective consciousness shapes us humans by being able to accumulate and pass on experience over generations (Ancelin Schützenberger, 1998: 6) not only as a collective burden, but also as common empowering identity and as a inherent positive transformation source based on traditional conflict handling acts and ceremonies which cannot be excluded, and all the contrary we should be paying special attention to.

How a negative entanglement - the hot potato - can be cooled down with the method of systemic constellation work are describing experienced constellation facilitators with a balancing movement in the constellation which is generating a balancing power of dignity and desistance that is strong but not equally strong as the entangling power. This balancing movement, which in phenomenological terms can be compared to Dasein as it brings more presence into the client's life, is able to disentangle guilt bonds, however it is not tried to disconnect clients from their ancestors but to leave picked up guilt to the responsible ones, to acknowledge entanglement and to appreciate transgenerational bonding in an empowering more positive way (Hellinger and Weber, 1999a).

The balancing movement must not be energetically too humble in order to stay strongly connected with the remembered system element from which guilt has been picked up. The more intense this balancing process is performed, the more sustainable it is. The founder of constellation work, Bert Hellinger, himself speaks about a balanced interchange with high volume which creates a sentiment of easiness, justice and peace (Hellinger and Weber, 1999a: 23). A negative interchange of the above described heat energy can be slowed down and a positive energetic stream from and to ancestors can be created through more positive entanglement. This positive energy consists of two main characteristics: dignity and desistance (Hellinger, 1995: 199). The established positive balance in a constellation in which the remembering element of a system is taking itself back in terms of entanglement and is calming at a pursuant situation in accordance with the timely order of the system can be regarded as conflict transforming when the remembered conflict element is enabling that the remembering element is experiencing its own qualities in an initiated process of self encounter.

A system no matter of which nature is in some way always in balance; be that positively or negatively. A balance of a system is also reached when expelled elements are systemically remembered by descending system members; however this tends to be of negative nature. When the descending members of a system are itself not balanced by picking up guilt of former generations only the system is so to speak in a balance but not its members. A positive balance is therefore achieved when elements are balanced out in themselves positively by loosening negative entanglements and transforming them into a positive source of appreciative bonding which in turn provides a more positive balance for the collective system. Hellinger describes the balancing process analogous as that we can only evade the dull desires of a wicked balance in the system which promotes the vicious circle of passing on negative balance transgenerationally, when the wicked negative balance is transformed into a

positive balance. This transformation is successful if the descending take from the previous whatever the price was and when they honour the ancestors whatever they have done and when the past if good or bad can dare to be past with mutual permission (Hellinger and Weber, 1999: 163-164).

It is time and again not conventionally explainable, but traumata can be shown if we look at perpetrator generations in Germany even 60 years after the end of the Nazi regime or at monolithic perpetrator or victim mindsets in Israel and Palestine (Bar On, 2001) to mention all but two examples. Constellation theory argues that by our bonding to systems we have the tendency to pick up guilt of excluded or denied former members of systems we live in which is responsible for systems to take tragic courses (Hellinger, 1995: 45). One of the deepest truths of Being is that in order to reintegrate excluded system elements, we arrogate the guilt of related persons to us and tend to relive it, in the sense of repeat their faith, which leaves us with less energy for actual and future life activities because we spend our energies on past negative reintegration (Volkan, 2006: 48-68). In this way the following, the present and the past generations are connected by traumata and the traumata stay alive in the very meaning of the word.

The trauma of the Israelis based on the historical events might be merely described as a societal burden which is depending either on perpetrator or victim perspectives and is influencing this ethnicity collectively. It is hard to describe with words what Israelis mean when they talk about the reactions when they introduce themselves to random people as being an Israeli. The reactions Israelis get from people are described with burden, surprise or compassion but not with whatever might be called *normality*. That this historical legacy is coining the whole society which in turn has political implications is comprehensible. The injured self-image of an ethnic group has been carried on from ancestors to actual members and will be passed on to future members of an ethnic group as if the future kids would be capable to mourn about the anguish and loss that occurred or to revoke the occurred humiliation (Volkan, 2003: 235).

Empathic transmission also occurs in living system members, if for instance a close family member is very sick and we feel bad for this person out of feeling compassion and relatedness. In fact we cannot take the suffering away from our relative in trying to pick up some of her suffering as well, instead this often kicks-off a vicious circle of making our relative feel even worse, knowing that others are suffering because of her illness and we are

trying to feel even more compassion in turn. Such a system is not in positive balance because our bond caused one-sidedness towards the past due to a later system member claiming to reintegrate others in picking up guilt for oneself, for what the later system member is not responsible (Hellinger, 1999b; 2001). With our human attempt of trying to compensate the suffering and guilt of other system members, we negatively balance out a system by reintegrating those elements when, in fact, we are not able to take away guilt or suffering by picking it up but rather enforce it. However we *cannot-not* take on guilt either because other members are elements of the same system that *per se* influence us, if we want it or not. We are always part of social systems, of communities, of nations, of cultures that are somehow organised and depending on the intensity of our involvement we organise.

This can be regarded as the fundamental political in systemic constellations that we *are* part of anyhow. As for instance in family systems a child is not able to choose if it wants to be part of the family or not. As soon as human life is formed, *is* family; *are* parents and child as a family. Our freedom about life and family is not bigger than about gravity: we might agree or disagree with it but the consequences of neither one we are not able to influence (Mahr, 1996). In turn, this shall not mean that we should not feel compassion for others any longer, especially if they are related to us; but we should cry with others' pain, but never should we take over their journey (Lederach, 2005: 168). Systemic constellations provide such reconciling possibilities in which our bonding and negative balance to former system members can be transformed into a more positive one and a source of compassionate strength for future similar encounters.

A way of bringing Dasein itself into Being, at least in terms of conflict as an inquiry and research happens in systemic constellations when, due to bodily-sensuous representative perception, the phenomena of conflict, as it shows itself more in itself, can be analyzed, understood and transformed. Conflict elements represent themselves in the form of representatives chosen from the participants of a political constellation workshop. The unfolded relational conflict dynamics in constellations becomes one way of showing conflict phenomenological by itself, and the self-announcing elements⁹⁵ in a constellation offer one possibility of bringing Dasein more into Being, as it shows itself in itself as it is announcing itself. If accepting the concept of phenomena in the way of bringing Dasein into Being, we

⁹⁵ Even spectators or photographers were observed to become representatives in political constellations. This tendency of serendipitous representations which can be traced back to the high complexity of political constellations is a particularity in systemic constellation work that the constellation facilitators as well as the participants have to be aware of and be open for.

leave indefinitely those entities we consider as phenomena, and leave open whether what shows itself is an entity or rather some characteristic, which an entity may have in its Being (Heidegger, 1995: 54). When transferring this open concept of phenomena to political constellation practise it is important to understand the constellation space as a field which opens to any dynamics that might show themselves since representatives may embody abstract entities such as organizations or ethical groups and single persons, as well as characteristics of a certain entity such as mourning, vision, or history. In terms of Heidegger then we have merely arrived at the formal conception of phenomenon. Thereby the showing and unfolding dynamics and announcement of entities in systemic constellations are radically inclusive in their Dasein also and especially when they are not conforming to the client's convictions (Mahr, 2008a: 11).

If the phenomenological conception of phenomenon is to be understood at all, regardless of how much closer we may come to determining the nature of that which shows itself, this inevitably presupposes that we must have an insight into the meaning of the formal conception of phenomenon (Heidegger, 1995: 55). Constellation work suggests that profound insights into phenomena of conflicts can be drawn in unfolding relational dynamics of given systems by representative apperception for opening and deepening the client's consciousnesses. In this method we can come closer to determining the nature of that which shows itself in itself in terms of underlying deep rooted un- and subconscious sources and relational dynamics of conflicts. It shall not be claimed that constellation work is differentiating between Dasein until its purest Being and the Husserlian understanding of pure consciousness, but that it offers a possibility of significant derivation in leaving behind rational and always spatiotemporally measured elements of conflicts; thus unveiling more the Being of conflicts which is based on relational interconnectedness of Being in the world by living in different systems. The investigation of Being continues for Heidegger in endless circles of coming closer and closer but never getting to the pureness of Being.

As a preliminary conception of phenomenology, which Heidegger never concluded because he left his project of Being and Time unfinished, he defined phenomenology as: "To let that which shows itself be seen from itself in the very way in which it shows itself from itself" (1995: 58) as part of the phenomenological conception of phenomenon what one has in mind as "that which shows itself is the Being of entities, its meaning, its modifications and derivatives" (Heidegger, 1995: 60).⁹⁶

⁹⁶ Originally: "*Der phänomenologische Begriff von Phänomenen meint als das Sichzeigende das Sein des Seienden sein Sinn, seine Modifikationen und Derivate*" (Heidegger, 1953: 35) which can also be translated as:

This showing-itself is not just any showing-itself, nor is it some thing as appearing. Least of all can the Being of entities ever be anything where behind it stands something else which does not appear (Heidegger, 1995). In terms of systemic constellation work this Being of entities as representatives and their appearance proves that representatives are never misperceiving if they just give in to their bodily-sensuously representative perception; no matter if those perceptions are very intense or not present at all. The intensity of perception of representatives is not necessarily an indicator in terms of intensity because often constellated elements of a constellation are not anymore or not yet resonating with the system, which in turn does not have to mean that those elements are unimportant to the system being constellated. Therefore what shows itself in systemic constellations as dynamics or coming into Dasein expresses a meaning of the being of the Being in a transtemporal manifestation.

Behind the phenomena of phenomenology there is essentially nothing else for Heidegger. It is just a question, in Heideggerian words, of when the Being of a phenomena is encountered, or rather if it can be reached at all. On the other hand, what is to become a phenomenon can be hidden. Just because the phenomena are proximate and for the most part not given, there is need for phenomenology. Covered-up-ness is the counter-concept to phenomenon (Heidegger, 1995: 60). Conflict layers are often covered-up by rationality that can be more uncovered by political constellations which conflict parties are many times not aware of. Due to the fact that phenomena, as understood phenomenologically, are never anything but what makes up Being, while Being is in every case the Being of some entity, we must first bring forward the entities themselves (the representatives in constellations) and according to Heidegger, if it is our aim that “Being should be laid bare;” then we must do this in “the right way” (1995: 61). The right way for Heidegger is that Being comes into Dasein which in itself is not fully possible, because in fact only minor parts of our Being can be consciousised. Constellation theory is arguing similarly when stating that constellations *are one way* of deeper understanding and positively changing the Being of certain systems, of laying them barer, but are not intending or suggesting that the Being of systems can be laid bare as such.

The most cardinal problem for Heidegger however, is “the question of the general meaning of Being.” Heidegger’s research showed that the meaning of phenomenological description as a method lies in interpretation (1995: 61). All the Being-as-it-is (*So-sein*) which the entity of Being possesses is primarily Being. So when we designate this entity with the term Dasein,

the phenomenological conception of phenomena means that which shows itself is the being of the Being’s meaning, its modifications and derivatives.

we are expressing not its *what* (as if it were a table, house or tree) but its Being (Heidegger, 1995: 67). In the existential analysis of Dasein we also make headway with a task which is hardly less pressing than that of the question of Being itself – the task of laying bare that *a priori* basis which must be visible before the question of “what man is” (Heidegger, 1995: 78). This basis that can also be described as background reality is providing always for the context which determines content. Heidegger’s concept of “Being-in-the-world” (1995: 78-88) explains that we are always *Being-in-systems*. The immanence of this being inside (*Innensein* or *Innerweltlichkeit*) has its own character of Being grounded in the kind of Being which belongs to the subject. However, when one asks for the positive significance of this truth Heidegger claims: “then silence reigns” (1995: 88). Systemic approaches seem to be unexplainable philosophically unless we agree upon them as a phenomenon that is being analyzed within a phenomenological method, such as constellation work.

Phenomenally that systems and therefore conflict is a kind of Being which belongs to Being-in-the-world, one might object that with such an interpretation of conflict the problem of conflict is “nullified” (Heidegger, 1995: 88). Just because conflict systems are Being-in-the-world we shall not accept them that they are, but care for the Being of conflict and its systemic change by methods such as political constellations. We might conclude further that conflict systems can also be positively changed as it will be described in the conflict transformation theories. Conflict shall be regarded as being grounded beforehand in the “Being-already-alongside-the-world,” which is essentially constitutive for Dasein’s Being (Heidegger, 1995: 88). In regard to constellation theory it is important that the Being in the nature can only be explored by the Dasein of a certain modus of Being-in-the-world (Heidegger, 1995: 127) – one modus is constellation work when at the same time changing social systems as they unfold while being part of it in its transcendental immediate entangledness. Mahr describes the unfolding change of perspectives as follows:

In constellations in the first place conflict fields are unfolding. And at the same time constellations are knowing fields: unconscious, forgotten and disowned comes to light, is bodily-sensuously experienced and is regarded as genuine and effective. We get the possibility to see with other, knowing eyes, especially with the eyes of the hitherto unintelligible or putatively bad – with the eyes of the enemy (2003: 13).

This change of perspectives is the basis for more intensity in life because the wealth of life is integrating positive and negative aspects in a never ending process of life’s wealth – another word for peace (2003: 14)?⁹⁷

⁹⁷ Translated by the author.

This change of viewpoints is often necessary to recognize that by our typically too fast judgements of who is supposedly good and who is bad, right or wrong a separation is taking place. If the judgment of conflict parties is at least delayed in a process of reflection like in political constellations positive change can be brought about. Radical exclusiveness of *us versus them* approaches can be changed to a more holistic inclusiveness of *we are And you are* as the most elementary of our phenomenological Being.

If we put these Us-Them dichotomies into a Heideggerian context he suggests similarly with his distinction of the other Being in the world *too* the transformation of us-them approaches in a concept of Being in the world *with* others. Thus in characterizing the encountering of others, one is again still oriented by that Dasein which is in each case ones own. To transcend or *Verwinden* of this egocentrism for Heidegger simple reflection is needed in which one should ask herself how different the *others* can be? But even in this characterization one does not start by marking out and isolating the *I* so that one must then seek some way of getting over to the others from this isolated subject. To avoid this misunderstanding we must notice in what sense we are talking about *the others*. By *others* we do not mean everyone else but me - those over against whom the I stands out. They are rather those from whom, for the most part, one does not distinguish oneself - those among whom one is too.

This Being-there-too (*Auch-da-sein*) with them does not have the ontological character of a “Being-present-at-hand-along-with” them within a world. This *with* shall be regarded as something of the character of Dasein; the *too* means a sameness of Being as circumspectively concerned Being-in-the-world. So the dichotomous concept of the others as being in a system too has to be sharply distinguished from being for example in a conflict system with others. By reason of this “with-like” (*mithaften*) Being-in-the-world, the world is always the one that I share with Others in a cosmopolitan understanding. The world of Dasein is a with-world (*Mitwelt*). Being-in is Being-with Others. Their Being-in-themselves with-the-world is Dasein-with (*Mitdasein*) (Heidegger, 1995: 154-155).

This notion of Dasein-with as Being-with Others in a with-world can be regarded as a new concept of coexistence of a peaceful togetherness of sharing one system as equal members. Heidegger’s fundamental analysis of *Being and Time* offers essentially also a whole concept of conflict transformation even without mentioning this idea specifically in his categorical approach of Being in the world together, and analysing social systems *per se* from within and within an ethics of care consciousness in which time is almost resolved into *Dasein*.

7.5 Synthesis

With phenomenological philosophy, constellation work can be explained methodologically to a wide philosophical extent in braking away from a purely positivist orientation of science by giving weight to subjective experience as the source of knowledge of objective phenomena, in the work of Husserl. The transformation or arguably metamorphosis of Husserl's phenomenological method of intersubjectivity by Heidegger into his concept of experience of care and Dasein in time, is able to provide further insights to researching the phenomenological method of constellation work in the context of conflict transformation. A synthesis, and not a competitive comparison, of which of these two fundamental phenomenological concepts is the more profound is important in finding the highest possible common denominator in Husserl's and Heidegger's concepts for applied phenomenological investigations in constellation work, as was also the intention of this chapter. The author is not daring to compare these concepts philosophically, but was trying to show how both phenomenological approaches have many application possibilities in the phenomenological discipline of constellation work.

The highest common denominator of Husserl, Heidegger and systemic constellations clearly demonstrates that as humans we are living in the world, we are interconnected rationally *and* spiritually by systems as one of the biggest truths of Being, which includes conflicts as well. Dasein and Being are appearing as utopias, to philosophically describe them, and yet as humans we exist in terms of Dasein and we are in terms of Being. By our nature of Dasein and Being we also live in the world with conflicts that needs to be understood more holistically by an investigative phenomenological approach to transform conflicts more constructively. How deep this seeming, appearing or showing itself of Being, and therefore conflict, might go is one question. But it is laid bare quite clearly by Heidegger and Husserl that our understanding of Being shall go beyond rationality, how ever unclear and deep the concept of a phenomenon might be in its Being.

It seems *utterly* important that philosophy can be applied in the method of constellation work and not only offers ungraspable concepts and theories far away from practice; or as Hellinger, the founder of constellation work says: systemic constellation work is applied philosophy (2005). Hellinger refers in his understanding to the late Heidegger in his criticism to Marx. For Marx philosophy was only interpreting the world, in his demand of actively changing the world (Fromm, 2006: 73). But for Heidegger change in the world can only happen if one has a changed conception about it in the first place which in turn can only

emerge by sufficiently interpreting the world according to which one's actions have to follow. In the context of systemic constellations for Hellinger philosophy is to recognise behind the appearing the more essential by a positive systemic intentionality which is intentionless (Mahr, 2009) in its content and only has intentionality in forming more holistic contexts. Who is able to have consciousness more the essence of relationships is enabled and motivated to act differently. Therefore Hellinger limits his radical orientation of the applicability of philosophy with the claim that without applicability the consciousness remains empty. Or put differently: consciousness which does not allow application has no Being-essence (*Wesenserkenntnis*) (Hellinger, 2008: 153).

Systemic constellation work, to sum up, can be regarded as a method in the philosophical discipline of phenomenology to deeper understand, to consciousness, and positively change the phenomena of conflicts in their Dasein and Being, without having an absolute approach of being able to explain or resolve conflicts. Political constellations can enlarge the systemic understanding of conflict by a time, space, ratio and persona transcending method of including excluded less-conscious elements of a system and to give insights into the relational coherences of conflict elements for conflict transformation. Table 3 provides the concluding interdisciplinary synopsis of all main approaches used for the description of systemic constellations including phenomenology as elaborated in the last chapters and as illustrated in the tables 1 and 2 already.

After these rather abstract concepts explaining why conflicts might be regarded as phenomena due to their Being, in the following different approaches of how to settle, resolve, manage or rather transform these phenomena, will be discussed. Conflict resolution and management approaches thereby will appear in a rather brief way as they seem to be little profound if we follow the insights of our phenomenological discourse, however, they are most commonly used not only in communication, but also as concepts in politics even today, and therefore have to be included in the following chapter.

Table 3: Transdisciplinary comparison of our extended Being and transformation III (Synopsis).

Discipline \ Understanding on:	Positivistic science	Morphic fields	Quantum physics	Phenomenology	Systemic constellations
Consciousness	Is mostly conscious and has as its highest vertical and individual level self-awareness. Is not collective and includes only subconscious parts.	We can connect to and is more between us than in us. Is non-hierarchical. Is collective and individual.	Mind-matter background realities that are complementary forming us ontically (not calculable).	Is the most fundamental to analyse Being and Dasein. Without consciousness no analysis of Being is possible. The more consciousness we can uncover the more we <i>are</i> .	Consciousness is integrative of the consciously-conscious and less-conscious. Is non-hierarchical, collective and individual; conscience is part of it. Can be representatively perceived and made more present.
Relationality / Our Being is more between us than within us.	We live in separate realms that are discrete. Rationality excludes relationality.	Through morphic fields enabling extended minds to resonate with another. Once the right <i>frequency</i> is found we can exchange content.	Relationality is not even enough to describe nonlocality and entanglement. Context forms content.	To our relationalities themselves research is oriented. Intuitive experience of phenomena as starting point, that can be uttered (<i>geäußert</i>). There are no context free elements.	Dynamics that show itself due to relational representations of our Being <i>in</i> a system. Bonding. Horizontally entwined consciousnesses of <i>the you in me</i> and <i>the I in you</i> .
The coming into Being (of form)	Is based on universal laws that can be calculated and predicted.	Is based on habitualisation in the past and formative causation. In fields as the presence of the past across space and time.	Ontic, non-algebraic, intentional. Only visible in scientific reality as footprints of a much bigger gestalt of formed nothingness. We are only thinking to think.	Phenomenological. Can be more uncovered by the process of coming into Being of Being by the use of phenomenological methods. Methods need to be applicable for the coming into Being as a practise through showing, announcing, seeming, etc.	A positive balance gives way to the coming into Being of transformed forms of bonds and structural-order. Systemic constellations are reality-labs presencing threefold time layers and transforming them at the same time. Forms of relatedness unfold and are a psychosocially accurate externalisation and transformation of the inner image by the means of bodily-sensuous contemplation.
Transmission / Transcendence	Mendelian or Lamarckian genetics as genetically transmitted information. Not possible because it is not linear and not rational and therefore does not fit into the universal spacio-temporal grid.	The more similar the stronger. Information exchange and collective wisdom in resonating fields formed by similarity of its (past) members.	Nonlocal, complementary. Processes are in itself transformational (entanglement) and (also) carry out transformation.	The coming into Being in <i>Dasein</i> which is a state consisting of timely realms from the future into the past of the present. Transcendental phenomenology for the understanding of the Being of our being.	Through representative perception in knowing fields. Transpersonal, -local, -rational, and -temporal as the transcendental presence of the past in the future. Is <i>per se</i> transformational as an insight but not as an influencing instrument.

Social implication	Positivism as separation between science and humanities. Classical epistemology.	Only research with little interpretation. Research how our Being is before experimenting with it.	Context (relationships and relationality) forms content (values, needs, or issues).	Study <i>how</i> to research Being and coming into Being (the question of the meaning of Being) before attending to the <i>what</i> of research.	Try to find more peaceful constellations for entangled members of systems. Social epistemology.
On permanence and objectivity	Science is objective and positivistic. Based on reality, matter, time and space.	Fields are constant as a context provider. What they do to our Being is changing and changeable.	Formed nothingness. Potentiality, relationality, immateriality, simultaneity and ubiquity are the new <i>realities</i> .	Time horizons merge the more Dasein is coming into Being. Innerworldlyness, intersubjectivity.	Knowing fields are subjective to perceive interobjectively.
Consciousation	Sense-data are enabling reality. Rational opening of self-awareness. Content and matter based.	Through resonance of extended minds in fields. We can sense with a faculty unknown to science.	Context and mind based. Purer states hold more information but can never be pure as such (have uncertainties). Is representable.	We can only get closer to by uncovering layers of Being. To let that which shows itself be seen from itself in the very way in which it shows itself from itself.	Representative perception as an opener to transcendence. We have a relationality organ.
Unit of analysis	Are isolated elements in separate realms.	Are connected individuals of systems.	Are holons consisting of non-commutative sub-systems consisting of quanta.	Is our <i>Dasein as Being and time</i> in the world as we are <i>innerworldly</i> and <i>innertimely</i> .	Are relational systems.
We are / We cannot not be	Anything we want but in ourselves.	A tuner. Not much without our resonance to others.	Entangled. Complementary (we are <i>and</i> we cannot not be)	In the world and have intersubjective consciousnesses.	Transcendental. <i>In</i> systems.
Special conditions enabling transcendence	No transcendence; no special conditions	A form of presencing to feel intuition but essentially none as fields are <i>per se</i> between us.	Time acceleration to dissolve matter. Intentionality.	Phenomenological reduction. It is necessary that phenomenology can be perceived by every human universally as a demonstratable entity of its cohesions of experiences.	Densification of relationships in the constellation space through transcendental entanglement. Centrist reduction through complexified simplification. The special condition eliciting transcendence is emotionality and <i>intentionless intuition</i> .
Conflict is	Rational.	Emotionally entangling conflict parties.	Starting with intentionality.	A phenomenon.	When the relationship with the <i>others</i> intensifies.
Claim	<i>I think therefore I am.</i>	<i>The presence of the past.</i>	<i>We are entangled.</i>	<i>The presence of the past in the future.</i>	<i>Consciousising relatedness.</i>

8. From conflict resolution over conflict management to conflict transformation.

$$Peace = Non-violence + consciousness?$$

The way conflict is being approached, our intentionality, is the most important and at the same time the most basic criteria when working with conflicts as quantum physics already showed us. Therefore different intentionalities will be introduced as to how we approach conflicts and their handling respectively transformation methods. At the same time this and the following chapter can be regarded as the academic positioning and background of this dissertation in the peace and conflict studies discourse after having shown three interdisciplinary connections to the field.

In order to show the selectivity between conflict handling methods with conflict resolution and conflict management as their main approaches and conflict transformation, those methods will be analyzed below closely, to show that conflict transformation is the only possibility to change protracted conflicts sustainably in the way Galtung or Kaiser were defining them. The two former mentioned conflict handling methods of resolution and management are mostly used colloquially and are the typical widely published modernist approaches to conflicts (Martínez Guzmán, 2001a: 195-196; Lee and Maslong, 2004). Conflict transformation distinguishes itself from modernism in a post-modern way, as it was already introduced in the concept of conflict Being a phenomenon, which means that it does not deny dialectics to the former concepts but transcends them. In general the differences between conflict resolution, management, and transformation are already very well described (Lederach, 1995, 2007a; Lederach and Maiese, 2003; Paris Albert, 2005) and therefore only some particularities important to systemic conflict transformation should be highlighted.

8.1 Conflict handling

The lowest intensity level of a conflict may be regarded a dispute and is generally viewed as disagreements behind whose stand - more than less - openly expressed interests. Such problems it is argued can be solved by negotiation, mediation or juridical judgments such as adjudication. Thus, dispute settlement aims at agreements on issues (Spangler, 2003). Their duration is usually short term and they lead, provided that the right settlement method is applied, to satisfying results on both sides. Dispute settlement is primarily concerned with upholding established social norms (of right and wrong) and is aimed at bringing the dispute to an end, without necessarily dealing with its fundamental causes (Burton and Dukes, 1990: 83-87). In other words symptoms are being treated but no detailed diagnosis about the deep rooted reasons of a dispute is being conducted because it is assumed that they are not present or do not have an influence on the settlement of the dispute. This short description of dispute settlement lays the ideological ground for modernist approaches to conflicts and the ways to handle them. The terminology used is a corporate one which is prevailing in centrist societies from where these concepts come from.

Conflict resolution

Conflicts as described contain of more than different interests being responsible for issues but have protracted roots over a long period of time. In the understanding of conflict resolution conflicts are lasting longer and are deeper rooted than in a dispute. They tend to arise over non-negotiable issues such as fundamental human needs, intolerable moral differences, or high-stakes distributional issues regarding essential resources, such as money, water or land. To end or *resolve* a long-term conflict, a relatively stable solution that identifies and deals with the underlying sources of the conflict should be found in a short- or midterm timeframe in this discipline.

Conflict resolution requires a more analytical, problem-solving approach than dispute settlement. The main difference is that resolution requires identifying the causal factors behind a conflict, and finding ways to deal with them. Conflict resolution can be seen as a scientific discipline researching and evaluating conflict as a problem that can be solved. Conflict resolution demands a sustainable solution of conflicts and tries to take into consideration all possible variables, also the roots of conflicts. Achieving complete resolution of a conflict can require making significant socioeconomic or political changes that

restructure society in a more just or inclusive way (Spangler, 2003). The approach of conflict resolution is most of all trying to solve a conflict in a sustainable way. Ideologically conflict resolution claims to resolve conflicts in creating ideally a win-win situation for all conflict parties involved.

With *resolution* as a guiding metaphor, the focus is on finding a nonviolent *solution* to a problem—the presenting issue. The goal is to find answers to problems and to end something that is causing pain or difficulty. The *lens* of resolution focuses on immediate or recent episodes of conflict and on the *content* of the conflict. Thereby a conflict resolution standpoint is clear about what needs to be stopped – different forms of violence, mostly (Lederach and others, 2007b: 17).

But even if we try, we cannot take all rational variables of conflict into consideration to come up with solutions, de-escalation and diffusion strategies, which will completely settle a given conflict. First of all conflict is human and has to do with the relations people have with each other and secondly conflict is too complex to gather all necessary material about it because human relations are hard to be measured and are embedded in the institutional and cultural structure of a society. Conflict resolution is clear about what needs to end however a conflict resolution framework does not always lead to clarity about what should be built in its place. It is, of course, important to resolve immediate problems; however, quick solutions that do not take account of deeper underlying issues and patterns may provide temporary relief, but miss important opportunities for pursuing constructive and wider change (Lederach and others, 2007b: 17).

From the psychosocial perspective of this dissertation it indeed seems worrisome that this is still the prevailing mainstream terminology used and the metaphorical image drawn in the media (Lee and Maslong, 2004). When especially looking at the timeframe of conflict resolution one may ask: Why should large group conflicts be solved faster than individual conflicts? Same as a psychotherapist who spends years in *treating* the analysand, who due to the one on one setting has a higher leverage in addition, also the timeframe for resolution of large group conflicts and the specialists coming in to do so should be extended periods of time. To tame massive aggression, to open dialogues between enemies and to providing actual examples of peaceful coexistence on the ground (Volkan, 2006: 24) does not come over short- to midterm timeframes which in practise means one to three years. As a result there are other conceptions and ways to deal with but not necessarily resolve conflicts (Spangler, 2003) such as conflict management and particularly conflict transformation.

Conflict management

The concept of conflict management is very similar to the idea of conflict resolution and these notions of conflict are used often interchangeably. The main difference of these modernist conflict processing methods is that conflict management is trying more to control conflict. If conflict is too complex, too deep rooted that it cannot be resolved one should at least try to control it, to keep the escalation margins within check, so the theory of conflict management. Epistemologically we can see, that the concept of conflict management has developed mostly out of the insight that conflict cannot be solved, so that now the new approach is to manage conflicts, to eventually end them by control. Even if we refer to the concept of controlling that has been adopted to conflict studies from business administration in which not only the retrograde control of figures is taking place but a proactive consultative approach is taken in all steps of the pre- and post-calculation processes for the creation of products and services, conflict management still perceives conflicts as timely limited and issue-based.

Since conflict management is still probably the most often used political term all over the world it shall be highlighted of how to use this concept of control and therefore management as business administration suggests. If conflicts in a conflict management concept are tried to be controlled they should at least not be managed in the colloquial way that losses have to be minimized and benefits maximized. When transferring management to conflict work at least a best practice approach should be taken in learning from mistakes made in business because the *mini-max-principle* has been proven wrong as one of the most basic truths of economics. Very often those efficiency rules are misinterpreted also in the literature on conflict management (Jandt and Pedersen, 1996; Ruppert, 2002: 160).

The efficiency rule offers two possibilities for profit achievement of which you may only choose *either one or the other*: Either one can choose the strategy to achieve a defined profit X with the minimum effort of resource deployment or you may decide about a set resource deployment Y with which one is striving to achieve maximum profit. Never though, a strategy of investing the minimal resource deployment for achieving maximum profit would be successful in the long run. If we transfer this comprehension of economics to conflict studies we can see that if at all a conflict can be managed then either to achieve with defined resources deployment Y maximum conflict resolution, or the strategy of conflict resolution until a set stage X is to be achieved by deploying the least possible resources of conflict resolution. However, never in the discipline of conflict management all methods of resolution

- doing the right things, being effective - are available to manage a conflict with minimal expense for maximal solution – doing the things right, being efficient.⁹⁸

In conflict management it is tried for example by humanitarian intervention of UN-peacekeeping or peaceenforcing troops to gain control over a conflict situation to create a more constructive respectively less destructive situation. As already indicated the volatility of a conflict is tried to put a control-lid on since it has been realized that conflict might be long lasting but is not unlimited either. This different approach of conflict management to conflict resolution in controlling the amplitude of conflict is the second option those linear concepts offer if conflict cannot be resolved (Lederach, 1995: 16-17). But that the concept of managing products and services has little application possibilities in social sciences especially not in conflict studies might be indisputable as we can see also from the difficulties above in describing business administrative concepts for social science approaches.

Therefore, the question what rational business administration approaches of maximising profits should have to do with non-rational conflicts and whether they should be applied is in light of our psychosocial understanding of this work only a rhetorical one. For some reason the concepts of resolution and management seem to go well with the term conflict even though they have few social aspects for one of the most social in us - conflict. If we apply resolution and management to broader concepts of sociology such as society and form the respective notions of society-resolution or society-management we are immediately irritated and reminded of humiliation and dark sides of our human history as also the German word for resolution in this context is (*End-*)*Lösung*. But for some reason a seemingly negative side of us humans, conflict, may be approached with such concepts of *maximising conflict resolution*. The metaphors and intentionality created therewith are at least for peace researchers concerning and therefore only concepts of change and transformation are described and applied in the respective intentionality.

The theory of conflict transformation developed in the 1990s offers a more profound and complete picture of how to work with conflict patterns and not against issues. For many practitioners the guiding metaphor of a transformational approach is vital when transforming

⁹⁸ As expenses or resources in conflict management mostly the factor labour and also capital and technology shall be understood of the newer economical function than the factor of ground. The newer economical function contains of the productive factors of technology, labour, capital and ground. As described the human factor of conflict and their interrelations are the (re)sources of working with conflict. Conflict management tools are for example multilateral conferences, mediation and arbitration with or without the involvement of international organisations such as the United Nations.

peoples' relationships and the social systems they are embedded in through a context lens rather than to stop issues with a lens focusing on the content of conflicts.

8.2 Conflict transformation after John Paul Lederach

The transformational approach as already defined enables a new point of view on conflicts which is focused on relationships within and between conflicting parties. Instead of unidirectional modern concepts of settlement, resolution and management against conflict, more post-modern notions of transformation based on fundamentally human relationships and positive change seem to be more able to describe and make us consciously understand conflicts.

The basic idea axes around notions of: *conflict is relationship, relationship is conflict, is always amongst us and is a challenge of changing its quality rather than its nature. Ubiquity, non-bipolarity, consciouisation and transcendence seem to be new key words in working with conflict theories more in an artistic approach that is relationship centred.* Or as Lederach says: "In the field of conflict resolution we have for far too long taken the art out of education and learning. With art removed, the former becomes training and the latter becomes evaluation (2005: 122)."⁹⁹

Lederach follows a cross-cultural approach towards conflict transformation as the title of one of his books tells "Conflict Transformation across Cultures" (1995). His transformational approach, which he uses since the late 1980s (Lederach and Maiese, 2003), axes on the hypothesis that conflicts are not emerging because of scarcity or factual constraints but that conflicts are based on relational levels and are unfolding their dynamics because as humans we are connected to each other. In contrast to linear concepts a relational understanding of conflicts is used. Conflicts are changing relations in a way that communication modes same as social and political institutional patterns are shifting. In conflict transformation both the intrinsic and extrinsic vision towards the conflict parties are to be looked at simultaneously. The essence of conflict can be contemplated as relationship

⁹⁹ Similar to how Lederach has developed his concepts of conflict transformation from a scientific research on the discipline of conflict transformation to a more creative-artistic notion of conflict transformation so is the academic discipline of conflict transformation transforming itself. Lederach for example has lately changed his ideas of profoundly researched transformation figures to creative intuitional doodles (figure 14), illustrating temporary ideas rather than objective, universal conflict transformation theories.

centred and not fact based or rational as in the methods of conflict resolution or conflict management. The notion of conflict transformation as also understood in this work is no longer issue based but relational when analysing the nature of relationality to consciousness conflicts systemically, including the transformation of intentionality, and transforming its quality within and between conflict parties.

However, Lederach is not distancing himself entirely from conventional conflict resolution or management methods since he admits that non-profound conflicts can be settled by the means of modernist concepts (2003). Lederach is even regarding linear concepts for non-deep rooted conflicts as the more appropriate ones. It seems as if a principle of proportionality is useful in dealing with conflict. Same as in psychoanalysis when it is not positive for the patient to over-interpret and -analyze until some entanglement can be diagnosed which is to be treated by complex psychotherapies, it seems not necessary to metaphorically spoken shoot with cannons loaded with far reaching socio-cultural transformation concepts on only disputing sparrows. This metaphor of proportionality for conflict transformation forms one of the pillars on which Lederach's concept for conflict transformation is based on, though he emphasises that for deep-rooted conflicts a transformational approach is categorical. This is the main criteria which distinguishes Lederach's ideology from other more radical theorists, as for example Galtung.

Metaphorically speaking, the transformation approach is much like a tree. But in order to climb into the tree you need a ladder. The ladder symbolizes the conflict resolution and conflict management approaches based on modernity. In other words: the transformational approach was developing out of those theories, same as post-modernity emerged out of modernity, it was transcending them in order to develop itself. But the question that remains is: should the ladder be thrown away once you are in the tree or not? - we shall come back to this question.

The four relational levels of conflicts

In an approach that allows for an ebb and flow in conflicts when trying to address realities as well as potentialities of relationships (Lederach and others, 2007b: 17) four dimensions are emphasised in their interdependency. For Lederach conflicts should be analyzed mainly through a personal, social, structural and cultural lens to see the presenting problem as a potential entangled relational-opportunity embedded in systems. These dimensions build for Lederach a foundation on which all his newer concepts are building on, may that be more

applied (2007b) or theoretical (2005; 2007a). His genuine embodiment and living of his integral multidimensional conflict understanding make Lederach's approaches highly applicable different from other scholars trying to be objective, analytical and detached from the topic as positivistic academia suggests.

The key in both project design and project evaluation is to think as clearly as possible about what kind of changes are proposed through particular initiatives or programs, and how impact will be seen and traced to the programmatic effort (Lederach and others, 2007b: 19).

Each of the four dimensions relates to change at a different level of impact and scope. Personal and relational dimensions propose change at individual, interpersonal and community levels, with a more immediate and local scope. Structural and cultural dimensions engage processes that impact institutions and wider social, political, or economic patterns; these represent broader, usually longer-term scope and impact (Lederach 2007b: 19). Hereby it is emphasised that by carrying out projects or engaging in projects one needs to actively and concretely combine all four dimensions of change. Integral change processes need to be approached holistically by a programmatic effort. To take change on all levels for granted by addressing only one is a passive mistake that can be frequently observed in both project design and application, according to Lederach. Peacebuilding is first of all a practical discipline whose challenge is to understand and test the concepts of wider change. Therefore peacebuilders need to sharpen their abilities about the specific kind of change, its clarity about possible indicators and the identification of ways *how* (rather than *that*) change in one dimension relates to change in the others (2007b: 19). For Lederach, similar to the outcomes of systemic constellations, peacebuilding needs to be *both* intuitive and explorative with a wide scope to probe more deeply all levels of conflicts on all levels of consciousness *and* tangible in terms of being testable in its positive effect on the quality of peoples' relationships.

On a *personal level* it shall be researched how conflicts are perceived by everybody uniquely and that we are also causing and carrying out conflicts in ourselves; which is why this level can also be regarded as the psychological dimension of conflict. This level of the individual psychotropy includes cognitive-emotional, perceptive, energetic and spiritual aspects of our consciousness as described earlier. The descriptive point of view of transformation implies that every human is necessarily influenced by conflict in a positive and a negative way. A positive aspect of conflict for instance is that personalities are formed by conflicts that developed from one's own conflict experience. The quality to understand and to feel more

intense compassion for people facing negative deep rooted conflict is one aspect that personal experiences with conflict could for example contribute to understand compassionately with an honest interest conflicts of others. Some practitioners in conflict transformation call such an honest empathy in German *Herzensbildung* which might be best translated as the formation (rather than education) of a compassionately felt quality of kind-heartedness.

This conciliated compassionate strength in maybe just telling others *I know how that feels*, if deeply meant, helps to bring about trust as a first step in conflict transformation (Mahr, 2005a). Very often a deep individual pessimism of people dwelling in conflicts can be observed based on their wisdom as they rightly tend not to believe in counselling or conflict management that is provided by foreigners, veiled as specialists, who are very little capable of consciousising the conflict dynamics or do have few experience in similar fields. And indeed it seems often almost pervert when centrist conflict managers, reconciliators, assistants and advisors jump into fields of protracted conflict, by and large after the worst atrocities have happened, without ever having been in traumatic situations or traumatised communities to *resolve* their psychologically termed posttraumatic stress disorders. In the discipline of conflict transformation the focus is not much on academic centrist know-how in general but on to know who and to know where (Lederach and Maiese, 2003; Lederach, 2005: 85).

On this personal level predispositions of individual attitudes need to be consciousised such as ingrained views about others and the wider context we live in. The very way we think about the other in conflict and our typically quick judgment about right and wrong, good and bad, superior and inferior, etc. is to be a starting point of reflection to make conflict parties look at another with a changed intentionality. The nature of systemic constellations is to delay judgment and to let the unfoldings to be acknowledged and consciousised as they show themselves in constellations. The possibility to *only* representatively perceive conflict dynamics and our relatedness in a non-judgmental way by positively forgetting rationality and conscience is typically amongst the most appreciated effects of conflict transformation in systemic constellations while in everyday life we tend to judge too quickly and are mostly not even trying to keep ourselves open or reflected. Often the spacious externalization of conflict systems is perceived as insightful when we bodily-sensuously experience the relatedness of conflict entities and we are able to *only* perceive conflict-constellations.

This deeply consciousised and transformed personal attitudes and intentionality in turn changes the individual behaviour and the very way we (inter)act and respond. Examples of behaviour changes improving the dynamics of conflicts are: reaching out to the other group, listening well, avoiding negative stereotypes in language, increasing contact with the other

group, openness and transparency about feelings, expressing views without judgement, and reconsidering perceptions (Lederach and others, 2007b: 20). Changed individual attitudes for changed behavioural patterns naturally then have influences on group dynamics.

On the interpersonal or *relational* level sociological analysis is being carried out regarding how the actual relationship patterns within and between social systems are built and can be changed. In this analysis of the social tissue between people patterns of communication, cooperation, decision-making and traditional conflict handling mechanisms are looked at. This perspective intends to illustrate how relations are structured. Hereby the understanding of positive and negative emotions, power over or to empower, literal relationships, kinship, dependencies, etc. are factors in focus to gain a more complete picture of how close or far respective conflict parties stand to each other in a given social system. In this first sociological dimension of conflict levels immediate relationships are primarily referred to on all hierarchy levels of social systems starting from grassroots' interaction to the meeting of key national leaders, or similar. Important on this relational level is that those encounters are of immediate nature, that people meet face-to-face, even though not necessarily on an everyday basis. The focus is on the actual relationship patterns between individual people who interact, as distinct from a relational pattern that is structural in nature and therefore mediate.

As many aspects of direct relationship affect conflict and peacebuilding, interactions need to be closely analysed to which extent relations are for instance open, forced, judgment laden, etc. After their analysis positive change opportunities need to be addressed particularly in respect to integrating traditional conflict handling mechanisms. For Lederach (2007: 21) the following key questions emerge hereby: When conflict arises, are there appropriate and effective mechanisms by which it is handled? What patterns emerge when conflict escalates as to for example how quickly the move from seemingly small incidents to sharp polarization is? Who are the key people who fulfil the peacemaker role in relationships, and are they adequately prepared? On this relational level as on all others the context of behavioural patterns is in the focus rather than the issues parties seemingly have in addressing constructive sustainable change emerging from the context and potentially more positive dynamics within and between the conflict parties.

The possibility to illustrate this closeness or distance spaciouly in the mapping of conflicts is one of the benefits political constellations can provide to a deeper understanding of conflicts even though and especially because the people having the conflict are not

necessarily present. As on the other sociological levels of conflict, on the interpersonal level not only the relational patterns are analyzed, that are lying on the surface, but the collectively less-conscious relational structures are unfolding their bonding, and can find a more positive balance.

On a *structural level* of conflict transformation the focus lies on recognizing, analyzing and changing the patterns and structures of conflicts beyond direct relationships. Social, economic, ecologic, political-institutional and organizational structures are in the focus of this conflict analysis and transformation lens. The aim is to identify structures that have a positive influence and a multiplier effect for conflict transformation. Substantial structures are being created and empowered that are more just in order to prevent structurally violent patterns (Lederach and Maiese, 2003; 2007b: 22).

In systemic constellations in this structural context unfolding repetitive dynamics, expressed as moves of representatives representing organisations or parts of them and their institutional behavioural patterns, can be slowed down in order for the transformative dynamics to gain more space to unfold themselves. New qualities typically unfold and present themselves which go beyond conventional repetitive and violent patterns of systems, a process described as future manifesting itself. Such processes allow institutional, judicial, legislative and executive structures to be systemically changed from within by a stronger participation of all conflict parties. By integrating (trans-) personal, temporal, local and rational elements shared social goals can be met which serve people and are trusted by them. Similar to Galtung's definition of structural violence (1990) the structural lens of Lederach focuses on inequity of social conditions, intransparency and inequality of procedural patterns, and lacking access due to historically institutionalised patterns. These structural dimensions of conflict then are analysed as to which psychosocial impact they have on the respective communities (Biton and Salomon, 2006).

A detailed discourse on structural conflict transformation will be provided in the next subchapter by analyzing the Civilizational Hexagon of Senghaas which is a conflict transformation approach highly addressing structures of conflict for structures of peace(s). Before this the cultural level will be described, which provides together with the structural and interpersonal level, the sociological defined part of conflicts.

On a *cultural level* of conflicts, the behavioural violent and peaceful patterns are identified which are positively and negatively fostering conflict dynamics by its cultural expressions to

set free and promote potentially conflict transforming cultural resources (Lederach and Maiese, 2003). The interdependence of culture and conflict is researched and provides the basis for this level. From an idealistic cosmopolitan perspective cultural patterns are identified that foster group coherence within communities and are non-assertive and dogmatic in their intergroup relations. As cosmopolitanism suggests cultures are more a source of peace rather than clashing against another (Huntington, 1996) in a general orientation towards cultures in the exploration of a communitarian inclusive and expanded ethical core (Woodward and others, 2008: 209).

Conflicts are influencing ethnic groups and at the same time cultural influences are changing conflicts. On a cultural level it is analyzed how patterns of behaviour of large groups can be changed in conflict situations and how conflicts are perceived and coped with in different cultures in particular ways. The cultural dimension refers to even deeper, and often less conscious, patterns related to conflict and peace which are however highly influential in terms of conscience when providing orientation in conflict. Typically cultural norms and values are highly judgmental in nature when *our* truth and values are the only valid ones and the *others'* culture is seen as wrong and as subject to change we want them to undergo, a often fundamental conviction to engage in conflicts.

Therefore in the cultural dimension we need to deconstruct and envision how people make sense of relationships and the way this social context forms content in which meaning is constructed and shared. Every culture - whether organizational, small group, national or local - contains aspects that contribute in both destructive and constructive ways to conflict transformation and collective and individual consciousness.

Cultural change is very slow and therefore also described as a permanence in conflict analysis (Galtung, 2000). For this reason, a program targeting cultural change may require a generational or longitudinal approach rather than time horizons of most peacebuilding and development programmes which are typically ranging from only three to five years. But if the conflict transformational space is opened more widely and includes in its transgenerational approach past, present and future generations then cultural change can at least be more integrally addressed. Past and present realities become more conscious and future potentiality can be realised in timely closer realms. Culture is embedded in all three of the other dimensions as all the other dimensions can also be found in the cultural dimension as probably the widest lens to look at conflicts and social phenomena in general.

Dimensions of culture that affect conflict patterns may vary significantly between groups and include perceptions and understandings of ways to communicate, express feelings,

and engage in or avoid open conflict. Patterns of special significance in the cultural context may be time, place and land, religious belief or respect and honour. Approaches to dialogue, reaching consensus and negotiation are culturally sensitive factors embedded in views of authority, age, and gender as they relate to decision-making and representation. Important are not only to value what ever can be understood as *positive* attributes of cultures to conflicts but to keep oneself open to integrate also seemingly *negative* factors non-judgementally such as revenge, forms of violence and exclusion.

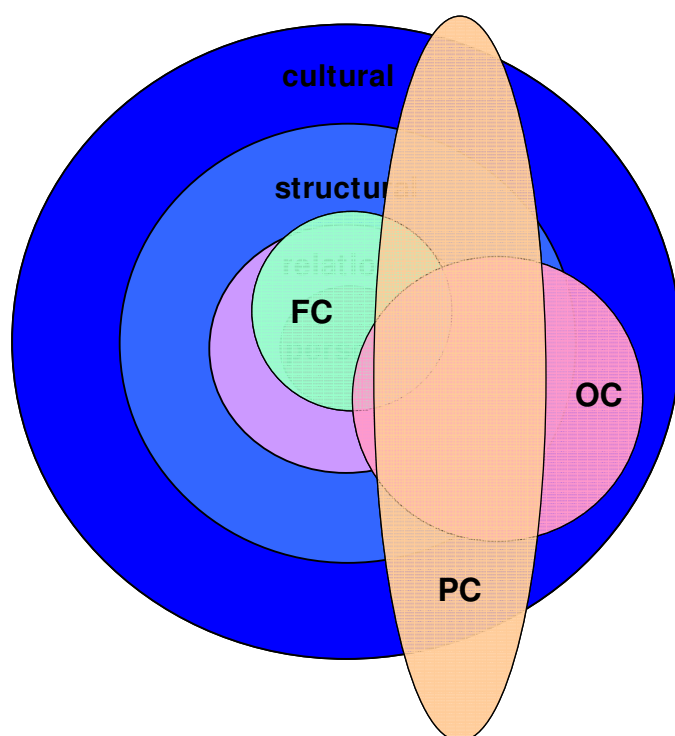


Figure 11: Levels of conflict and their integration in different constellation types.

How the respective conflict levels are interconnected and are conditioning another illustrates figure 11. The cultural level hereby includes the structural, relational and personal level and is in a way the meta level, holding all the other and is made up of the transcending nature of the other levels. The insight of conflict being also based on personal aspects, which might even be the strongest root of conflicts, is for changing complex and seemingly abstract structural and cultural conflicts key, especially in regard to political constellations and the way they are carried out by the iFPA when working directly with individual clients of political entities.

Thereby figure 11 is the combination of figures 3 and 5 of the former chapters and aims to illustrate how different layers of conflict are more focused on with different systemic constellation methods. The different concentric levels of conflicts thereby can be regarded as

background realities and potentialities the different methods of systemic conflict transformation are addressing. The size of the overlaps outline which conflict levels are focused on in the various constellation types. This combined figure shows various overlaps of conflict dimensions and conflict systems. Constellations are able to function much like a lens which helps to combine different natures and aspects of conflicts and which functions like a magnifier when being able to focal point different lenses by overlaying the various aspects and systems lenses.

Particularly in political constellations the complexity of integrating personal, relational, structural and cultural aspects of conflicts with different conflict systems in their personal-family, organisational and political nature are unfolding very wide conflict fields that at the same time need to be somehow confined as to provide a focus. As in other conflict transformation methods the complexification before simplification (Lederach, 2005: 31-40) is important to phenomenologically reduct elements from the centres of conflict systems and not their peripheries. Simplification is a central element in conflict transformation in a general understanding that at the base of complexity is simplicity which precedes complexity (Lederach, 2005: 33). But simplification from Being in the centre is what holistic simplification in its seeming antonymosity suggests. Such a process, in this case of conflict transformation, can be best described as *complexify before you simplify before complexification unfolds*. Holistic reduction does not only leave peripheral dynamics out of focus but also centristic ones when reducing systemic dynamics to a minimum of representations. Densified dynamics in fewer representations typically show themselves during conflict analysis and description with the client in systemic constellations and representatives of complexity can be named simplicity.

This systemic focal over diameter ratio is a key point for the density and coherence in systemic constellations to focal point unfolding conflict and transformative dynamics where they are the highest. The focal width thereby can be regarded as the range of the systemic constellation type and the phenomenological reduction of the holistically simplified representations as the focal points.

Additional analogies can be drawn with the four transcendental natures of systemic constellations. Transpersonality mostly refers to the personal and relational levels of conflicts in its approach of our Being being more between us and in our relationships. Translocality can be related to the structural and cultural levels of conflict in their influence on seemingly far away relationships whose connection appears at first to be only very mediate.

Transtemporality¹⁰⁰ and transrationality are natures of systemic constellation to be found on all levels of conflicts when being able to envision and experience past, present and future horizons of conflicts and peaces in the systemic consciousness process of constellations. Due to reasons of clarity¹⁰¹ those dimensions have not been indicated in figure 11 but they can be regarded as probably the background reality and potentiality of the indicated conflict level background realities which systemic constellations draw on.

8.3 The Civilizational Hexagon

As described above in Lederach's four levels of conflicts the structural layer of conflicts is an integral part of conflicts and their positive transformation. This is why at this stage a concept for structural analysis and transformation of conflicts is introduced. The personal and interpersonal layer of Lederach's concept are deepened to a wide extend by systemic constellation theory, while Galtung's transcend approach in the next chapter is also focusing on the cultural parts of conflicts.

In the course of a structural analysis of conflicts the profound model of conflict transformation which largely focuses on a hexagonal structure that goes beyond the conventional democratic structures of legislative, executive and judicative elements to civilise conflicts will be described. This idealist model named the civilizational hexagon of the dependence theorist Senghaas is deriving from the integration model of the European Union and is a transformation approach focusing on the different structures of conflict. Also Senghaas assumes that conflict is ubiquitous and puts emphasis on an embedded conflict culture in the constitutional instruments of the rule of law (Berghof Research Center for Constructive Conflict Management, 2004: 3). In this model negative destructive conflict can be shifted into positive constructive conflict and positive peace (Martínez Guzmán, 2006).¹⁰²

¹⁰⁰ Transtemporality also Lederach describes with three lenses to envision past, present and future realms of time to which a conflict transformer needs to develop a varifocal capacity. He also points to multiple time frames within different realms of time ranging from short-term to long-term dimensions of transformation (2003).

¹⁰¹ In general it shall be emphasised that figures are only trying to illustrate phenomena, mostly as models. They are by nature not able to display their whole gestalt but rather their footprints. Such should be the approach for this illustration. However with figures we have the possibility of pictorially describing what otherwise according to academic rules can only be delineated with words. That forms of expression using all our faculties would allow a more *precise* description for us, our experience and consciousness shall be mentioned here and point to the nature of systemic constellations as such.

¹⁰² Under positive peace not only the absence of war is understood (=negative peace), but a creative process which is transforming structural and cultural violence in structural and cultural peace(s) (McGoldrick and Lynch 2000; Barash and Webel, 2002: 3-26; Martínez Guzmán, 2006).

For Senghaas it is decisive that conflict transformation is fulfilling certain structural preconditions which are backing each other and are therefore empowering change processes. Or to put it into clearer but also provoking terms Senghaas argues that democratization of societies brings about peace.

In the model of the civilizational hexagon an artificial process of conflict transformation is initiated which leads to civilization after the European model. Artificial this peace-process is described because also the European democratisation has been a long-lasting and difficult process with many wars involved in it. Examples are the Thirty Years' War and the afterwards achieved Westphalian peace with the foundation of nation-states or the bloody French Revolution with its maxims of freedom, equality and brotherhood. Senghaas describes the conflict transformation process in a clear historical-structural way:

The process itself must therefore be viewed as the historical outcome of many conflicts that, in the European context, took place progressively [...]. What emerges is a model of conflict management,¹⁰³ to be labelled the civilisational hexagon [...] that has constitutional, institutional and material dimensions but is also characterised by specific mentalities and, in sum – and this must be underlined – represents an artificial product of the civilising process [...] (Senghaas, 2004: 6).

The present-day democratic constitutional nation-states are therefore no result of cultural or genetic predisposition (Senghaas, 2004: 6), but an outcome of a relatively young civilizational achievement of the 17th respectively 18th century. Centuries passed by in uncivilized Barbary before nation-states were found and social justice was blazing its trail (Senghaas, 2004: 5-6). From a civilizational point of view, for Senghaas, democratization and the emergence of a conflict culture are only possible if states have reached a certain degree of development. This degree of development can be described with industrialization, education and urbanization. In particular Senghaas is describing the following six instruments to *civilise conflict*.

¹⁰³ Senghaas thereby is swapping between the terms management and transformation in his more Freudian (1961) understanding of civilising conflict that it must be controlled and changed through constructive structures in order to transform discontent.

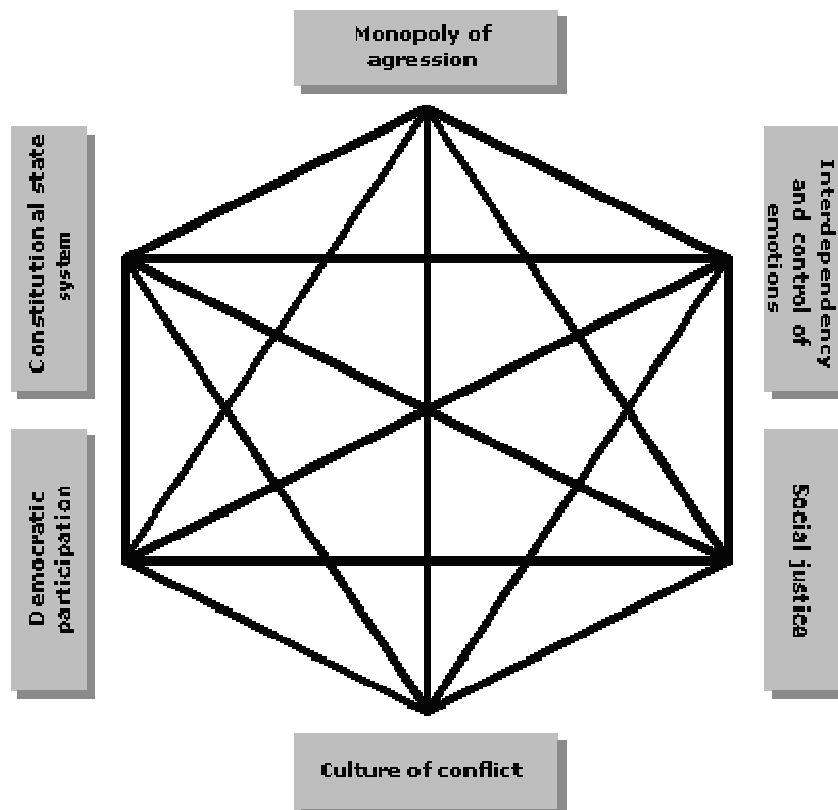


Figure 12: The Civilizational Hexagon (Senghaas, 2000: 6).

Monopoly of force

The first cornerstone of the European experience is a legitimate monopoly of force by the state which is disarming the citizens under the rule of law. Only when disarmament is in place the potential conflict parties are compelled to deal with their conflicts about identity and interests through argument and thus through deliberate politics in the public arena (Senghaas, 2004: 4). That Senghaas' model shows clearly that it is based on the foundations of the European Union in which citizens are not allowed to own weapons as such, different from other Western nations. In other Western states as for example the US or even Switzerland citizens are allowed or even forced to have weapons in their homes to protect themselves with all its negative side effects as for example repeating shootings in US high schools or universities.

Rule of law

In historical comparison it has been shown that the separation of power in a modern democracy is the least conflict causing form of government.¹⁰⁴ Without this constitutional control the monopoly of force by the state may lead to abuse such as it happened and is happening in monarchies or dictatorships. The rule of law provides the rules of the game for the shaping of opinion and political will. These regulations are essential precisely because in politicised societies serious disagreements on substantive issues prevail and may cause fundamental conflicts (Senghaas, 2004: 4). Therefore a separation between the monopoly of force and the rule of law seems indispensable.

In(ter)-dependencies and affect control

The third pillar for internal peace within a given system of states is independence and control of emotions. Modern societies are strongly connected to each other and their welfare is highly dependent on the prosperous interconnectedness and its interdependencies within a system. This virtuality causes loyalties in social systems and calls for affect control not to put the security of a whole system into danger by the behaviour of individuals. The developed welfare of the own system has to be secured from externalities such as higher immigration than needed from third, less developed, states etc. Economic and therefore societal development of a system is to be achieved *a priori* by a policy of dissociation¹⁰⁵ (Senghaas, 1985: 179-228) where nations of equal low development levels are disconnecting themselves to a wide extend from the world market to form first internal strong structures, before they slowly are opening up to world trade and reap the benefits of comparative and competitive advantage.

Protecting ones own system goes beyond *realpolitikal* security policy but includes providing development aid and cooperation to third nations with the arguable approach of helping to develop others before those others spill over to one's own state by immigration and sub-cultural infiltration. The connectedness of humans within a system creates bonds in social and economical systems that are forming roles which are reflecting solidarities to the

¹⁰⁴ This is at least true for historical violent conflicts between democracies according to James Ray: "no wars have been fought between independent nations with elective governments between 1789 to 1941" (1995). But there has also research been carried out proving that conflicts between democracies and non-democracies are more frequent than conflicts between non-democracies (Wallenstein and Harbom, 2007; Ray, 1995: 11; Rittberger, 1987: 9). In context of Senghaas' concept of civilizing conflict through democratisation after the European model the former argument seems to be more applicable.

¹⁰⁵ Some critical thinkers such as Illich understand dissociation primarily as to disconnect from industrialised-mass-consumption-culture which is a significant difference to Senghaas' approach (Kaller-Dietrich, 2008: 116).

respective systems. Senghaas argues that with a diversification of social roles also conflicts can be fragmented by not only slowing down aggression but developing tolerance and willingness to compromise. Without this sublimation of affects peaceful social relations would be unimaginable in modern complex societies (Senghaas, 2004: 4-5).

To summarize, this instrument strives for high interdependencies with affect control intra-systemically but for political independency inter-systemically as outlined in the wordplay in the headline. However the Civilizational Hexagon is an idealist approach in which Senghaas is enforcing supranational control by global governance to connect independent systems for a more peaceful world. This double sidedness of dependence reflects in the used terms of inter-respectively independence as can be also seen in figure 12 and in World-Systems-Theory when centres within one subsystem are at the same time creating peripheries or semi-peripheries in other subsystems (Wallerstein, 2007). However subsystems are connected to each other as being parts of one world system and are not intra-systematically independent systems on their own, are non-commutative and entangled.

Democratic participation

On the other hand, fourth, democratic participation is essential, precisely due to the indispensability of affect control. Legal unrest – *Rechtsunruhe* in the term of Freud – will result from situations where people are unable to become involved in public affairs, either for ethnic or other forms of discrimination, and at worst a conflict will escalate in politicised societies and can become a hotbed of violence. Therefore democracy and the active involvement of citizens, as the basis for legal development, is not a luxury but a necessary precondition “a non-violent valve of affect control” for the peaceful transformation of conflicts (Senghaas, 2004: 5-7). A successful structure of conflict transformation needs to maximize public *participation*, awareness raising and measuring public impact are not enough (Lederach and Maiese, 2003). The intertwining of affect control and democratic participation is a categorical precondition for peaceful and positive transformation of conflict. Another approach is for Senghaas not possible.

Social Justice

Successful conflict transformation is only sustainable in Senghaas' concept, if continuously efforts are being undertaken to improve social justice. The left wing social democrat Senghaas pillories the injustice of modern capitalist societies that are run on market lines in which no justice of distribution is predominant. Unless efforts are continually made to counter this systemical dynamic of inequality, such societies will develop deep social fissures. On the other hand democratic institutions striving for sustainable social justice through more equal distribution are able to gain credibility and can provide a substantial contribution to conflict transformation (Senghaas, 2004: 5).

Constructive culture of conflict

The development of a constructive-creative culture of conflict is the logical consequence from applying the previous five disciplines in the civilizational hexagon. Due to the gained conflict transformation competence, based on compromise and certain tolerance values such as equal opportunities and social justice that are being internalized and a platform of political action is being created, conflict in the Civilizational Hexagon can be constructively analyzed, understood and transformed. The modern constitutional state with the monopoly of force, the rule of law and democracy has to become anchored in a political culture of in(ter)-dependancy and affect control, social justice and equity to a culture of conflict as the emotional basis of the system community. Material measures (social justice) emerge as an important bridge between the institutional structure and its positive resonance in people's emotions (public sentiment). "What develops finally [...] are ligatures, in other words, deeply rooted political and cultural bonds and socio-cultural allegiances" (Senghaas, 2004: 5). Those ligatures of systems are described as bonds in systemic constellation work and are one of the key elements besides balance and structural-order.

Conclusions on the civilizational hexagon

For many democrats the combination of constitutional instruments and socio-cultural aspects into a structure, which enables economic development and spreads democratization after the European model, seems achievable. An internalized constructive culture of conflict based on affect control and equality is deemed as a strong bonding to deep routed political, cultural and social structures that has been passed on successfully over three generations in the European

Union. In the last 150 years many generations have collectively learnt how to transfer Europe in an enormous however painful and artificial way from one of the bloodiest continents to the most peaceful.

Regarding to Senghaas it is probable that this European civilizational conflict transformation process repeats itself by collective learning if applied in other countries and regions. Traditions and modernization will always clash with each other, but how to structurally transform these potential conflicts positively and how to even develop a quality out of those challenges is what Senghaas is aiming at. That morphogenetic fields might contribute greatly to this process was suggested and described in chapter 4. Civilizational conflict transformation contributes to positive peace first on an inner-state or inner-confederation level and is being spread world wide by its request for repetition what will lead to an ideal(ist) form of global governance much like the intrinsic idea of the United Nations, regarding to Senghaas' concept. Hereby not European values will be spread but just a pure structure for conflict transformation (Senghaas, 2004: 8).

Critical reflections on the civilizational hexagon

The concept of the civilizational hexagon provides a profound and at the same time complex opportunity to understand and change conflicts structurally. However, from a more realistic and practical point of view such an idealist normative theory might not be sustaining to the democratic development in reality nor is it providing concrete application possibilities. Senghaas is describing in a rather abstract way a concept which, besides in its region, where it has been evolving, has not been repeated yet. The proof that the European model can be put into practice in diverse cultures and that it would even replicate itself, Senghaas is missing out on, same as his ideological *enemies* Fukuyama or Huntington yet have to prove their neo-liberal-democratic or culturally formative models.

The concept of Senghaas can be regarded as practically weak because it can be doubted that a mere hex lateral theoretical skeleton might not be viable nor be strong enough to reproduce itself without imposing or at least suggesting cultural values. In a figurative sense this could mean, that Senghaas' concept is based strongly on the cultural development in Europe which one might not be able to leave outside just to award universality to the application of a given theory (Kirste and Maull, 1996; Ruf, 2004). We should at this point of development and conflict studies be aware that the cultural muscles form a human more when living in and with conflicts rather than the structure of his (hexagonic) skeleton. Strong

analogies to quantum physics show themselves of context forming content which do not support Senghaas' approach. Also the concept of non-commutativity in sub-systems suggests reservations to this European example and to the question if it should be followed.

It might be concretely doubted to which extend constitutional- (the former three) or constructive pacifist-instruments (the latter three elements of Senghaas' theory) can at all be culturally neutral. One could argue, that they are exactly the hallmarks of the in the long-run historically hard achieved and learnt European culture. The civilizational concept of Senghaas reminds to some extent on the first two decades of the development debate and practice in the 1950s and 1960s when it was taken for granted that developed countries just have to help backwarded states and societies by providing Know-how, monetary support and technology transfer in their catching up development process until they will draw level with the developed states. But this time the input would not be monetary or technological but structural.

The result of this policy as is generally known was the deterioration of the economic *and* social situation in the so called third world and an increase in postcolonial dependency on the donating countries.¹⁰⁶ The negative implications of the international development-aid-complex similarly to the military-industrial-complex where the industry in developed countries is highly influencing the development aid policy when trying to sell their products through the state development channel into the receiving countries are obvious until today. Also Senghaas' *comrade-in-arms* and scholar, Menzel, regarded Senghaas' approach for a short period of time as appropriate when he was in the beginning of the 1990s reflecting fundamentally about the end of the third world which also included the premises of Senghaas (Menzel, 1993).

Senghaas can be put into question as to which extend nation-states being in transition can be civilizing their conflicts by a, profound however widely imposed, democratization-structure without providing to the citizens opportunities in shaping and transforming the structure themselves by their own values and especially by the existing structures. Latest development and conflict transformation theorists (Hildebrandt von, 2006; Lederach, 2005) claim that each concept for development or change can only be successful if it is developed by local structures that are backed by vast majorities of citizens and that consultancy or mediation are models to be extremely carefully applied, if at all.

¹⁰⁶ Admittedly there are also voices mostly of politicians defending their independent policies claiming that without development aid the result would have been even more devastating. However there are more profound scientists and practitioners affirming that if it would have never been decided since 1949 who are the to be developed countries by the centres those so called developing countries would be by far better off, also economically (Esteva, 1998; Illich, 1972; Kaller-Dietrich, 2008).

Another argument against the European model and the civilizational hexagon is that the so called societal and economic attainments of Europe are, if nothing else, the consequence of slavery and colonization. That is why the European Union many times is dismissed as an elite idea of the club of the rich (Lawler, 2005). However it cannot be denied that there apparently is no normative idealist alternative to Senghaas' theory because exclusion, apartheid or dictatorships are models that are from an idealist perspective out of question.

This subchapter on the one hand has tried to show, in spite of the controversial discussion, that structural factors are important elements in the discipline of conflict transformation and have to be considered carefully. On the other hand it has been illustrated which structural potential lies in conflicts to better understand Lederach's structural substantial and structural participative levels of conflict transformation in his reflective peacebuilding approach which is following. In terms of structures of peace(s) also the concept of structural violence of Galtung described thereafter in the transcend approach is highly relevant in promoting nonviolent mechanisms to minimize forms of violence and foster structures that meet basic human needs.

8.4 The conflict transformation process

Conflict transformation cannot be approached by linear timely limited concepts of conflict resolution or conflict management but rather as multidimensional more positive than negative change circles. Lederach (2003) pictures conflicts in a three-dimensional way. The different perspectives help integral, both as an instrument for diagnosis and therapy. To grasp the transformational line of thought, conflicts have to be regarded through at least three distinct *lenses*.

The first lens serves to describe the current conflict situation including a reintegrative historical perspective, the second to develop a vision of the changed situation in the future and the third lens helps to initiate constructive change processes which are combining the first two lenses with each other in a varifocal way. Varifocal in this context shall describe the ability to focus on the current situation and its history to be able to envision the future changed situation by the means of a conflict transformation process. Hereby the change of the current situation to the desired future condition is no linear process but the result of various dynamic initiatives

which kick off a change process and build a platform for sustainable long-term change (Lederach and Maiese, 2003). These general conditions should provide a flexible structure to face the challenges of changing *something undesired* into *relationality desired* in the future by a transforming process.

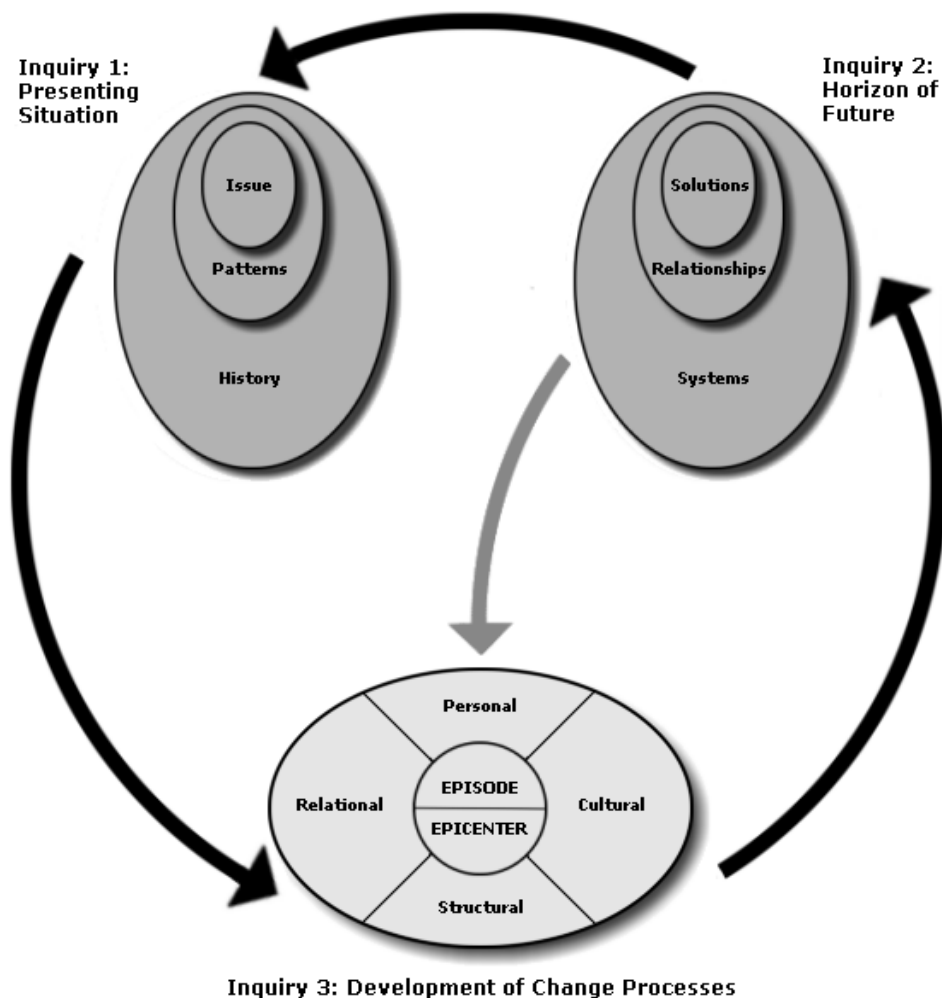


Figure 13: The conflict transformation process (Lederach and Maiese, 2003).

As described above conflict transformation is a set of lenses that are combined to create a way to look at social conflict and develop responses. In the following it will be explored how to make this framework applicable by outlining those three core practices that are useful in addressing social conflict from a transformational approach.

Inquiry 1: The presenting situation

The first step in analyzing a conflict is to depict the actual situation as holistic as possible. Hereby both contextual and structural aspects of relationality should be carefully examined, to understand, how and when conflict has shifted consciously from a fact level to the relational level and how this is being expressed. Figure 13 illustrates this orientation with the historically embedded ovals of relational patterns and its conflict issues. Important to learn to understand conflicts is their historical context to envision the present situation of a conflict with its past roots. In other words, transformation views the presenting issues as an expression of the larger system of present and past relationship patterns. Inquiry 1 moves beyond the *episodic* expression of the conflict and includes the relational and issues levels. Conflicts which occurred in the past cannot be changed anymore but they influence current conflicts fundamentally and are offering many times a key point of departure to understand conflicts more holistic inclusive of transgenerational influence of system members.

In this inquiry two important questions are asked: What are the immediate problems that need to be addressed? And: What are the historical and structural contexts that are underlying the behaviour of the conflict parties to change destructive patterns (Lederach and Maiese, 2003)? Historical in positive conflict transformation is often focused on respect for traditions and the old including their traditional hierarchies that need to be respected and integrated in processes. Particularly in political constellations these systemic structures of social systems are mirrored and are one of its fundamental archetypes. Traditions need to be respected and are the fundamental structure determining the margins of possible transformation processes in which the elders are honoured, valued and given place.

The found structure is often based on a diachronic order in systemic constellations and is a mapping of traditional structures of the analysed social system which is also why the third archetype is being named structural-order in this dissertation. Systemic constellations have the unique possibility to be a mere insight-instrument,¹⁰⁷ as Mahr calls them, rather than an influence-instrument with which historical structures can be regarded. Other mostly centrist conflict transformation methods are frequently viewed by its beneficiaries as too technological in nature and therefore are disregarding one's own structures and traditions to conflicts and their handling (Klußmann and others, 2010). Systemic constellations approach conflict transformation from gaining more insights into conflicts as the most important factor when consciousnessing consciousnesses. Future change of the contemplated social system may show or indicate itself in the constellation with this eliciting method rather than actively

¹⁰⁷ Besides the important quantum physical nonlocal effects emerging out of the conduct of systemic constellations.

influencing the conflict of a group and its members as such. The influence on conflict of systemic constellations as such might be high through the enlarged and therefore changed consciousness and the actions resulting from this. Therefore the influence we have on systems when *only* analysing them might be high as Einstein already presumed when discovering nonlocality. This ethical momentum of contemplation in systemic constellations is included as the necessary positive intentionality of the client which the facilitator needs to be certain of as the entry point into the conflict analysis and therefore transformation of the client.

Inquiry 2: The horizon of the future

In this analysis the future perspective shall be described as illustrative as possible. The question should be risen what a process of conflict transformation can change and how this future literally should look like. In the figure above a cooperation for desired change between solutions and relationships in conflict systems is described. In mentioning solutions Lederach is including in his theory the possibility to resolve less deep rooted sub conflicts in processes of conflict resolution. As we can see in solutions being the smallest sphere of the future horizon embedded in relational and systemic layers minor attention is being paid to conflict resolutions. Relations and systems seem to be most important concepts for bringing about change in deep rooted conflicts. Time and again we see that those two elements are the basic principles of political constellations when conflict is understood systemically and as a web of relations. Also the question how a positive future situation could look like the client of a political constellation is literally asked at the end of the preliminary investigative discussions before a constellation actually is carried out. In different stages during constellations potentials are being discovered, how future positive conflicts in terms of positive peace could look like in which capacities are built to handle conflict autonomously, non-violently and creatively (Galtung, 2000: 124; Martínez Guzmán, 2006).

This process of continuous change in conflict transformation from the actual situation to the target state is neither a linear process nor an only circular one but of a curvilinear nature. We can see that Lederach is following a post-modern approach in his notion of conflict transformation in including and not denying linear concepts in a curvilinear way. Because actual conflicts are causing psychological strain in conflict parties, willingness for change must be prevailing in given conflict systems for sustainability in the future. Without a deep willingness to change no successful change circles may be initiated (Mayr and others, 2004: 74-82), much like in psychology, where patients, that do not admit that they are ill

cannot be treated successfully. But if the psychological strain is high and therefore the willingness to change very present, morally imagined pictures of the future are opening up new perspectives which lay open social energy for transformation. Those positive energies have to be used in change processes especially when setbacks of resistance may cause at first even more conflict in conflict transformation processes. Therefore change energy must be present including its potentiality in conflict systems; conflict transformation methods can be a catalyst but never the energy for change.

Resistance or at least pessimism is a very common mindset of deep rooted conflict parties because often conflict has been gone on violently for a long period of time already. Due to their conflict experience local communities are very often first of all suspicious, indifferent and distanced to any kind of change (Lederach, 2005: 53-64). Therefore peace even in terms of a positive conflict transformation process cannot be *implemented*. Change to move away from violence does not come easy or quickly and therefore alteration in war torn societies is to be measured in long term perspectives of decades rather than years. If change is implemented in a conflict resolution approach of some speeches and some piece of paper that is signed by politicians looking out for their next election campaign change is likely to fail, because the more things change quickly the more they tend to remain the same (Lederach, 2005: 53-54). These colloquial sayings deriving from common sense may appear unusual in academic writing but those phrases very often express what people dwelling in conflict believe in and carry high amounts of wisdom to one peacebuilders must carefully attend to. *Conflict dwellers* normally have created walls and retrench over a long time and they have learnt not to give up their walls easily because it is likely to regret it later.

In other words pessimism or well grounded realism for survival has been created and passed on over generations. The space where selective indifference and hope meet gives birth to an extraordinary irony: pessimism is a gift for survival. So how do we create willingness to change that does not yet exist in a context where our legacy and lived history are alive and lie before us? For Lederach's inquiry into the moral imagination means that transcendence is not avoidance or escape from what is, but rather it is a deep rootedness in the reality of what has existed while seeking new ways to move beyond the grips of those patterns. Transcendence and imagination respond to historical patterns but are not bound by them (Lederach, 2005: 56). Our relatedness to historical patterns is researched in political constellations as well, when negative entanglements are loosened and bonding is honoured to create positive change for the future.

The arrows in figure 13 pointing in all directions symbolize that only one direction of change is forward, but many times backslides even worse than the current situation, or sideslides in arriving somewhere different, serendipitous, off-track, though often having high transformational energies, are part of the evolution in working with conflict. In order to transcend deep rooted conflicts lasting intrinsically desired change processes of peace have to be initiated by creating a visual future horizon, a shared vision, that is largely aimed at restoring trust. Future hereby is also understood as the transformation of the presence in the past. Lederach emphasises that theories of change thereby need to be developed and defined by the members of communities dwelling in the conflict connecting traditional structures with feasible change, which are supported, understood and emerge from within the system while circles of violence and conflict are ongoing. Those collective wisdom-theories might appear wrong or incomprehensible for external specialists however carry the highest transformational potential in them that is first of all realistic to occur in the future *for* the dwellers (Lederach and others, 2007b: 25-36).

Inquiry 3: The development of circular change processes

In order to be able to initiate positive change processes conflicts have to be analyzed with all their complexity. Personal, relational, structural and cultural aspects have to be included in conflict analysis and have to be related with different short, mid, and mostly long term time horizons. The aim of this diagnosis is to be able to look through conflicts and to be able to understand and change the patterns of behaviours and (inter-)dependencies, conflict is based on in a creative way. Important precondition in this diagnosis is that potential expected change in patterns of behaviour is realistic and therefore humble and long term. Processes of change hereby have to be desired, designed and initiated by the conflict parties themselves, and if consultancy is to be provided from a third party, then just for eliciting changes as help for self-help. The more external prescriptive methods of mediation or consultancy by third, apparently neutral parties are regarded increasingly difficult. The experience of peace researchers show that conflict transformation processes which are supported and developed by external specialists are less sustainable than vernacular approaches in which also the theories of change have been created by the dwellers. The doubt about specialized and sophisticated change concepts is that dynamics of change might be lost even with the best

culturally sensitive intentions of outside parties¹⁰⁸ since they tend to be prescribed by academia rather than intentionally found within an internal process and broad affirmation. About this diametrical issue that is also partly applying to political constellations will be reflected below when talking about prescriptive and elicitive approaches to transformation.

When coming back to figure 13, the change process intends to be the link to perceive actual conflicts and their historical roots towards future positively changed horizons. The third inquiry as illustrated above of working with conflict in a continuing long-term change process aims for a symbiosis of immediate and long term constructive cultural and structural processes of relational change in conflicts. Political constellations have a similar systematic as the different inquiries of Lederach's transformation model. Where inquiry 1 is similar to preliminary research and the first constellation figure of political constellations, when the history of a conflict is researched, patterns of behaviour of conflict parties are described and the issue is presented from a client perspective. Inquiry 3 of including personal, structural and cultural relational conflict elements in a relational change process can be compared to the unfolding less-conscious relational conflict dynamics in political constellations, which are based on personal-family and cultural contexts with their potentials for positive change within conflict systems. Inquiry 2 of the conflict transformation process of looking at conflict systems and its relationships underlying them for possible solutions and improvements are exactly embodying the basics of conflict as a relational system that can be changed by political constellations. Concrete horizons of the future can be identified by loosening and acknowledging of historical entanglements and by moving and adding of representatives to analyze possible relational changes in future conflict dynamics.

The concluding requests of Lederach for the development of certain capacities for sustainable conflict transformation are compared to the approach of political constellations in terms of their applicability which is once more demonstrating the interconnections of these two notions in the following table 4.

¹⁰⁸ Galtung uses in his transcend method not the term *third party* but *outside parties*. On the one hand the term *outside* should signify that a possible mediating party is neutral as far as possible and more important that it is not just *the* third party because there are more than two clashing parties in conflicts. On the other hand the second word of the term *outside parties* is formulated in plural since mediating parties tend to be more than one in deep rooted conflicts (Galtung, 2000: 82).

Table 4: Application of the theory of conflict transformation in political constellations

	Theory of conflict transformation (Lederach and Maiese, 2003)	Application by political constellations
1.	Develop a capacity to see presenting issues as a window to look into emotional and relational patterns.	Preparatory investigations and introductory talks with the client before a political constellation to describe historical fact based events and conscious relational patterns. During a Political Constellation the spacious-relational mapping of representatives.
2.	Develop a capacity to integrate multiple time frames and different conflict levels.	Reintegration of expelled system members for the recreation of structural-order in systems and transtemporality by transcending the spatiotemporal grid and keeping up of various levels of reality and potentiality.
3.	Develop a capacity to perceive conflict energies as opportunities and not dilemmas.	To look through the eyes of the enemy. Transcendence of monolithic dichotomies and integrity instead of morality. Conflict energies can be depicted by the energetic perceptions and movements of representatives.
4.	Develop a capacity to make complexity a friend, not a foe.	With the integration of rationally less conscious conflict elements systems become not only more complex but more entire. By systemic bonding, balance and structural-order healing energies are set free on the basis that holistic complexity provides more opportunities for sustainable change. In a laboratory reality changes can be experienced which are influencing conflict systems positively.
5.	Develop a capacity to hear and engage the voice of identity and relationship.	Identity is understood in a non-judging way which is embedded in relationship patterns and is coining us by transgenerational bonds. Collective consciousness as a form of identity is influencing our intra- and intercultural relations.

As we can see from the comparison above, Lederach's approach to conflict transformation has many practical starting-points but yet its operationalisation is to some extent missing. political constellations are offering very practical application possibilities. Therefore those concepts are being linked complementary by taking Lederach's approach more as the theoretical framework for the practical method of political constellations. Thereby Lederach observes three main gaps in practical peacebuilding which he addresses in his concept of "justpeace" (2007a).

8.5 Deficits in conflict research

In regard to the practical experiences of the last decades three practical and conceptual deficits (respectively gaps) for peacebuilding, conflict transformation and reconciliation were emerging that weaken our capacity to sustain a desired process.

A first crucial point of working with conflicts is to overcome on a vertical level the boarder lines between conflict parties - *the interdependency gap* (Lederach, 2007a). In the mostly horizontal relational work of grassroots leaders, middle range leaders and top leaders the different groups on different hierarchical levels tend to stay amongst themselves, horizontally (Graf and Bilek, 2002: 263). This hierarchical gap, is regarding Lederach one of the biggest obstacles in working with conflict. At the same time in changing those insular levels lies potentially a high leverage effect when in a mutual cooperation between different higher and grassroots levels at the basis effective deepening and widening of civil conflict transformation is practiced, vertically, horizontally and middle-out.

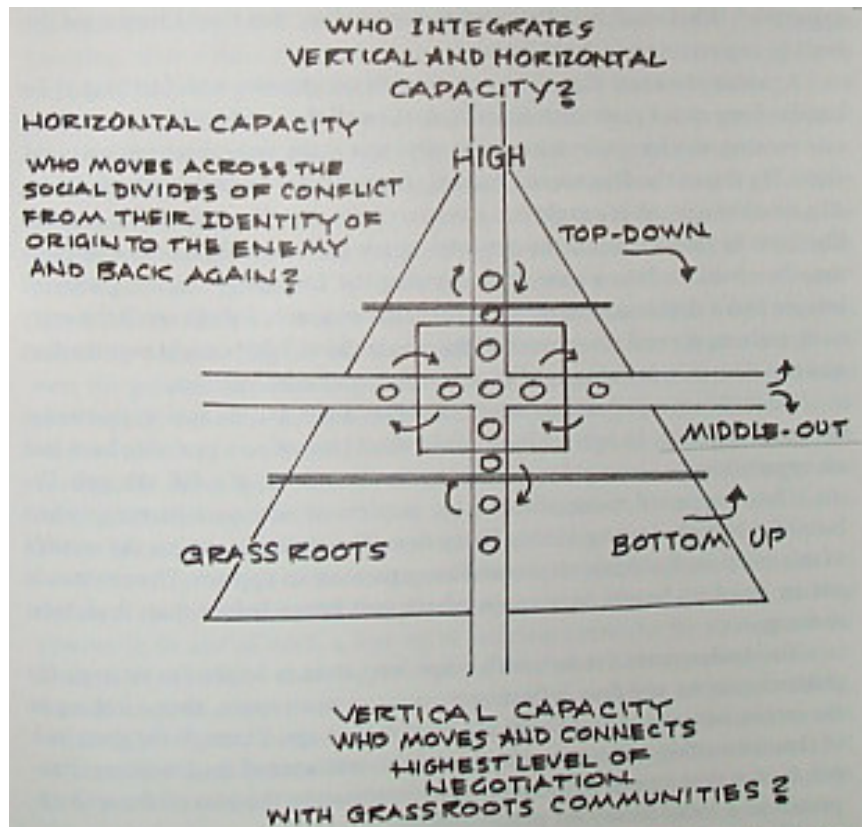


Figure 14: Pyramid doodle of the approaches to peacebuilding (Lederach, 2005: 79).

Relatively new in Lederach's call for interdependence is not only his doodle style of illustration indicating the continuous work in progress of each thought figure but his middle-out dimension combining high and low level actors in conflict (Lederach, 2007a). It appears to the reader as evident that such coherent approaches are needed to design programmes that resonate with all levels of communities. However when looking into practice how countries define and carry out their operations in for instance peacekeeping it is yet mainly a bureaucratic military approach of the administration trying to solve a mathematical problem of how much military and police are to be sent into crisis regions. Very little thought is spent on if military or police forces are capable and trained to carry out operations that essentially aim at (re)building relationships. To close this interdependence gap a special role might play the middle out approach in having the possibility of combining both higher and lower levels of actors in entities.

For Lederach and many other peace researchers sustainability of peacebuilding requires both horizontal and vertical relationship building and coordination. In conceptual and practical terms, the field of peace-building has concentrated more of its resources and capacity-building on the horizontal ignoring the vertical axis, leaving significant insufficiencies in the structure of the peace process to be sustained. The challenge of

horizontal capacity is how to foster constructive understanding and dialogue across the lines of division in a society. In particular Lederach argues:

Strategic change in a system requires that horizontal and vertical relationships move in tandem on an equal basis. In far too many places and times vertical capacity has been weak. What one level of peace-building undertook was rarely understood by, much less conceived and conducted in a way that significantly involved other levels of the affected society. Yet all levels, at one time or another, are affected by and must coordinate their activities with each other (2007a).

In the method of systemic constellations typically those gaps as far as relevant for the depicted system show themselves in the conduct when for example always including the beneficiaries' respectively aggrieved parties. As such political constellations are mainly used for two settings. As just described to reflect about the impact of intervention projects and programmes of organisations much like a supervision instrument and on the other hand about conflict dynamics the client is more immediately part of personally. The increased awareness due to the insights of a conducted constellation can unfold the unique contribution each brings in order to build relationships of respect, provide greater points of coordination, and decrease the competitiveness of activity and control structures devised to protect turf but which ultimately limit the capacity of change and integration in the system (Lederach, 2007a).

In the second addressed *justice gap* the fissure between the reduction of direct violence and missing structural changes is highlighted. Often in a conflict direct violence is successfully reduced by the use of most of the resources assigned and what looks promising for improving political frameworks for which however very few budget lines remain available. Expectations are being raised in affected ethical groups that the structural forces of violence will be changing into a more just system, which however cannot be satisfied later on because they are simply not even on the agenda of short term conflict resolution programmes.

The war is over, formal negotiations concluded, and changes have come usually in terms of increased space for political participation. However the expectations for social, economic, religious, and cultural change are rarely achieved, creating a gap between the expectations for peace and what it delivered (Lederach, 2007a).

This justice gap emerges because many initiatives for peace first of all are aiming to reduce direct violence but are not focusing simultaneously on social and economic justice building; instead they are often withdrawing from conflict regions rather quickly. Therefore Lederach points out that:

Most people involved in protracted conflicts expect peace processes will provide changes both in stopping the direct violence and in addressing the structural issues they feel gave rise to the conflict in the first place. Particularly for settings of internal violent conflict, the latter will almost always require a *systemic transformation of relationships*¹⁰⁹ in the affected society's political, economic and social policies and ethos (2007a).

Other authors address this gap also as an ideological gap (Graf und Bilek, 2002: 263) in which the different approaches to conflict and their handling are described. It is argued that realist-centrist policies with their resolution notion and short- to mid-term time horizons have very little to do with conflict transformation praxis and its time horizons of generations rather than years of measurement. Direct violence might have been reduced however the structural and cultural forces of *systems of violence* are often not addressed sufficiently and are not looked at with an appropriate long-term lens. The duration of typical peace and development projects of two to three years with one, maximal two options of extension reflect this reality and we can see how the gap between theory and praxis is gaping. Systemic change in terms of structural and cultural violence means to conscientise and transform the underlying violent economic, cultural, social, and political structures as those are perceived to detrimentally affect the lives of the people. Systemic constellations are an instrument to gain such insights and need to be combined with other methods to put the changed perception of conflicts organisationally into practise.

Other than the terminology used in politics in which peace is referred to as an end game scenario the conflict transformative approach suggests peace to be an ongoing process which is not coming into being by signing a peace accord. Therefore for Lederach peace is both a process always in motion and structure in which he also turned to theoreticians of New Science and found they encountered similar challenges when trying to find a new lingua emerging out of the old that is sufficiently able to articulate the gained insights.

The *process structure gap* is a combined term pointing to a both process-like and structural nature of conflict transformation. This approach includes quantum physics, chaos theory, self-organizing systems theory among others. For Lederach similar to transformative approaches quantum physics had to shift out of old modalities of thinking in order to enter into totally new ways of looking at old realities. As Einstein was supposed to have said, no problem can be solved with the same consciousness that created it. One of their terms used was process-structure, a concept used to describe phenomena in nature that are, at the same time, *both*

¹⁰⁹ Italics put by author.

process *and* structure. A notion Lederach finds especially relevant to peacebuilding (2007a). He is convinced that our modernistic *either or* language has limited our capacity to adequately describe the phenomenon we wish to understand and to the degree possible encourage.

This sometimes also termed praxeological or phraseological (Graf and Bilek, 2002: 263) deficit describes that neither in linguistic usage nor in literature a stringent conflict terminology is being used what is causing both in practice and in theory misunderstanding and confusion. Terminologies of conflict resolution, conflict management and conflict settlement are used synonymously and are regarding conflict as something temporary, negative and solvable. On the other hand abstract concepts such as conflict transformation are scientific terms which are for laymen without a detailed explanation only offering a rather vague notion of what is technically meant. If those normally in English language defined terms are then translated into other languages more or less successfully the conflict terminology becomes even more blurred. That those problems not only of definition but of creating different intentionalities and the resulting application are not empowering the actual goal of transforming/ changing/ resolving/ managing/ settling conflict is yet another problem lowering the credibility of this discipline. Lederach's new idea of defining the integral term of justpeace is aiming at a linguistic connection of the concepts of conflict transformation, peacebuilding and reconciliation with the realistic institutionalized modern approaches.

For Lederach we should adapt systemic and paradox-based lenses for understanding, responding to and developing the change processes for we wish to put in motion. He believes this must be reflected in our language. As a conclusion he put forward a modest proposal and challenge that require a shift in practice and language. Whether this concept will penetrate linguistic usage and literature is questionable, too.¹¹⁰ His hope is that by the year 2050 the word justpeace be accepted in everyday common language and appear as an entry in the Webster's Dictionary. It will read:

Justpeace \ jest pés \ n, vi, (justpeace-building) 1: an adaptive process-structure of human relationships characterized by high justice and low violence 2: an infrastructure of organization or governance that responds to human conflict through nonviolent means as first and last resorts 3: a view of systems as responsive to the permanency and interdependence of relationships and change (Lederach, 2007a).

¹¹⁰ The author is convinced that the term of conflict transformation provides a more felicitous though ambitious medium when looking at current media coverage on conflict where almost only conventional terms of conflict resolution and conflict management are used (Lee and Maslong, 2004).

8.6 The Transcend approach to conflict transformation

Galtung's notion of conflict transformation is maybe the widest concept in the field of conflict and peace studies. At the same time the transcend method is probably the least dialectic one in referral to the previously described conflict termini. As many latter approaches of Galtung his conflict transformation theory is oriented on medical vocabulary when he talks about peace dialogues which are diagnostic, prognostic and therapeutic at the same time (Galtung, 2000: 5). Conflict levels in the transcend theory are global, social, inter- and intrapersonal wherewith its compatibility with Lederach's theory and political constellations is given.

In the transcend method the aim is to consider conflict from a structural and cultural violence point of view. Structural and cultural violence¹¹¹ are institutionalized over long periods of time before direct violence can even occur. From the very beginning of diagnosing and prognosticating conflict through conflict intervention, much like a conflict-therapy, cultural and structural aspects underlying direct violence have to be the focus when studying conflicts. In this method the focus is only kept secondary on the methods of transformation such as mediation but on the structural and cultural sources of violence and war. Those sources include socio-economic injustice, marginalization, political discrimination as well as the cultural and structural coining of social collectives.

Other than conventional approaches of conflict settlement based on power relationships and law the transcend approach is emphasizing the necessity of having equal rights and issues-based-communication in a process of mutual learning between ethical groups, nations, or civilizations living in violent conflicts (Graf, 2004). Same as Lederach, Galtung is describing the creative attributes of conflicts and their non-violent transformation. The substance in Galtung's theory are his since the 1970s formulated profound approaches to cultural, structural and direct violence and their peculiarities in different cultures.

Especially in the context of violence cultures of peace which, due to the ubiquity of conflicts, are always cultures of conflict with their various actors, structures and values are in the focus. These positive conflict cultures of structural, cultural and direct peace have to be understood and analyzed for each conflict differently because of the uniqueness of each society. Lederach remains at least in his theoretical concepts of conflict transformation more on general,

¹¹¹ Structural violence denotes a form of violence which corresponds with the systematic ways in which individuals are prevented from achieving their full potential, while cultural violence is encouraged by the beliefs and traditions of cultures and practiced upon its members or intercultural, and is forming a common ground for legitimizing structural violence ideologically and cognitively (Galtung, 2000).

universal similarities of conflict while Galtung is emphasizing the plurality of cultural contexts. Galtung strives for the deconstruction of direct, structural and cultural violence and respectively for the construction of direct, structural and cultural peace(s) (Graf and Bilek, 2002: 266-267). In this respect Galtung's model is a very sensible approach of deconstructing conflict. However, the transcend model emphasises non-violent conflict intervention, of for example peace-keeping, and creative proposals for transformation of outside parties at a certain level of escalation to transform hardened conflicts as figure 15 illustrates (Graf, 2004). Other scholars became very cautious about generalizations in this respect (Hildebrandt von, 2006; Lederach, 2005).

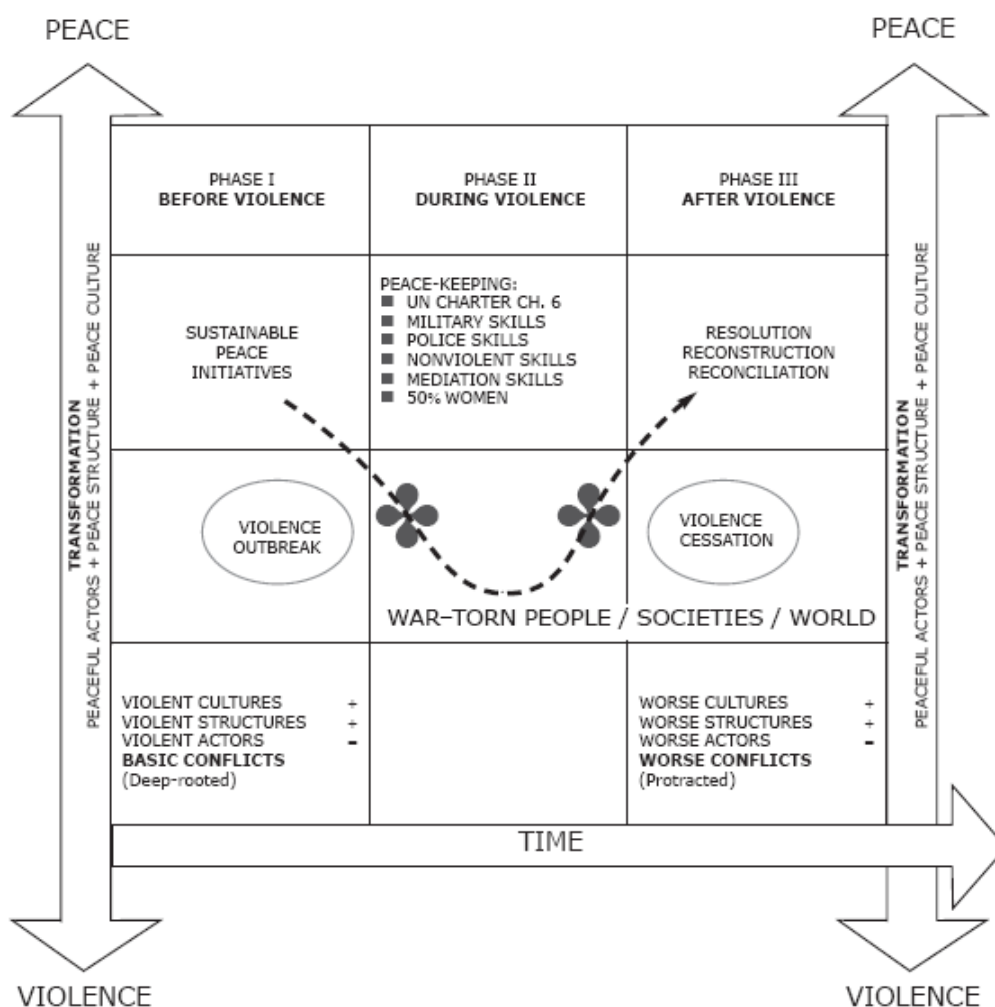


Figure 15: The lifecycle of conflicts (Galtung 2000: 14).

Time horizons

As figure 15 shows conflicts contain of at least three different time horizons. There is a fundamental significance in the time relations of concepts of violence which are vital to understand before trying to transform conflicts. Direct violence is regarded as an occurrence, structural violence is a long term process with ebbs and flows and cultural violence is almost a constant, a permanence which due to very slow change of basic aspects in cultures can only be transformed over very long time horizons. Galtung compares the time axis of the three types of violence with an earthquake. The earthquake is the occurrence (direct violence), the movement of the tectonic plates is a process (structural violence) and the fault lines between the plates is a permanent condition (cultural violence) (Galtung, 1998: 349-350).

This description of friction of tectonic plates along fault lines reminds strongly of Huntington's "Clash of Civilizations" in which also future major conflicts will be fought along civilizational fault lines because cultural tension is highest along those rims. It should not be tried to put Galtung on a realist side but it shall be pointed out that the transcend approach underlies a rather radical idealist line of thought.

The transcend method researches four levels in studying conflicts: the consciously followed but not necessarily disclosed strategies; the socio-psychological level in researching the relations of conflict parties; the individual subconscious of conflict parties and eventually the collectively unconscious which is highly related to the cultural values developed over long periods of time differently in respective ethical groups. Depending on the extent conflict parties are descending from same or differing societies this collective unconscious is crucial to analyze because it is forming similar or highly different categorical values shaping conflicts fundamentally (Galtung, 1998). Those levels of the transcend method are roughly corresponding with Lederach's lenses of investigating conflicts and closely with political constellations. However what Galtung describes as consciousnesses that refer to values might more precisely be called conscience rather than consciousness as it has been lengthy elaborated. When regarding conscience as our norms and values organ we distinguish between (ethical) group conscience that is influencing us subconsciously and is implicitly telling our conscience what is right and wrong, and the individual conscience, which is therefore just able to tell us to which extent we fulfil the group conscience.

Deep social dimensions of conflict

The conflict theory of Galtung is stating the hypothesis that violence is embedded in the deep roots of culture, societies and interpersonal relations. In other words conflict is rooted in the collectively and individually unconscious and subconscious (Galtung, 2000: 76-79). Deep cultures and deep structures are articulated as the underlying determinants of political conflicts. The task of peace researches shall be to find out to which extent the parties, societies and individuals in conflict are influenced in their actions, behaviour and values by collectively unconscious violence creating patterns (Graf and Bilek, 2002: 268). Political constellations are maybe better than any other method of conflict transformation able to unfold through representative perception the underlying deep systemic cultural and structural relations of conflicts and its values of the *other* conflict parties by looking from the other perspectives as well, when looking through the eyes of the enemy.

Lederach's and Galtung's approaches are offering by their differently profound argumentation the probably most prominent theories of how to transform conflicts. Their similarities and differences are providing a solid foundation to deepen the understanding of the conflict transformation potential of political constellations. A main difference between those two scholars and for this work decisive is, how they are approaching the evolutionary conflict theories of conflict resolution and conflict management. Where Lederach in an understanding of proportionality for different levels of conflicts is legitimizing to a minor extent conventional methods for not deep rooted conflicts, Galtung is categorically dismissing traditional conflict settlement approaches. Galtung states: "There is no alternative to transformation" (2000: 5) while Lederach argues more dialectically: "a terminology that dominates a field or discipline evolves with the *changing conceptual processes*¹¹² of its practitioners. Such is the case particularly in the area of conflict resolution" (Lederach, 1995: 16-17).

In regard to the previous chapter we can recall Wittgenstein's metaphor of conflict transformation as a tree. Galtung so to speak is throwing away the ladder if he, at all, would have used it. Galtung could be metaphorically regarded as if he was sitting in the treetop,¹¹³ whereat the means, how he got there, can be left outside and are not subject to analysis. But the rhetorical question may be raised: when are we really in the tree? And, since when can we talk about a transformational age? And lastly, what comes after the tree when it dies or it adnates? Maybe the ladder can serve us well to step somewhere else, may that be up, down or

¹¹² Italics have been added by the author to emphasize the less exclusivist approach of Lederach towards the discipline of conflict transformation.

¹¹³ One could even suppose that this treetop could be the one of peace studies.

beyond - transcendental. Due to this idealist exclusivism the transcend theory is not investigated into much detail in this work though it should be pointed out that it is an academically profound concept that also the United Nations are following in their disaster management training programme (Galtung, 2000).

Galtung's wide concept of conflict transformation is also extending to peace education and peace journalism. In a way his concept of "peace transformation" is including his approach to conflict transformation and it almost seems as if Galtung chooses the more graspable and better communicated concept of conflict transformation to promote his less famous concept of peace transformation just in different *clothing*.

However if we look into more than ever occurring conflicts in the present world and the way they are tried to be overcome by *Realpolitik* in a conflict resolving and conflict management way the approach of conflict transformation is already rather ambitious and idealistic. It seems not feasible out of practical reasons to reach out for even more idealistic concepts such as peace transformation or justpeace.

8.7 Synthesis

Conflict studies as an academic discipline are as described one branch of political science which is on the other hand part of social sciences. This fact is opening up academia of conflict studies to the related discipline of social sciences such as psychology and psychoanalysis. Conflict studies are investigating the occurrences of conflicts and the possibilities for resolution, transformation and reconciliation. As a discipline it was developing resolution or management strategies to limit the impacts of conflict and is nowadays developing integrative transformation approaches to work with conflicts inclusive of both science and humanities. Out of the insight that deep rooted conflict cannot be solved but the relational understanding of humans from a structural and cultural perspective shall be the focus to transcend conflict (Galtung, 2003: 11; Kaller-Dietrich, 2007: 7) the academic discipline of peace studies is increasingly developing since the 1970s.

As indicated by Lederach's quote at the beginning of this chapter that the terminology of a scientific discipline is changing because of the discernments of its specialists, also the discipline of conflict studies is steadily developing. The post-modern transcendental approach of going with and through and change conflict much like Heidegger's concept of *Verwindung* (Sützl, 2004: 1-7) established a different line of thought and is gaining more momentum in

conflict studies. The concept of conflict transformation though has developed out of the modern, linear conflict theories of conflict resolution and conflict management. It is not a fact based rational overcoming strategy of bigger, better, faster, more that is the focus, but a relational transcendental approach. This shift in academic thinking should not be understood in bipolar terms as *either...or...* but as *both... and...* relatedness.

The theory of conflict transformation as laid out in this thesis does not want, also because of practicability, to deny its roots to conflict resolution and conflict management but promote a further development of conflict studies much in a way of positive change and transcendence. This is why in this thesis the transformation approach of Lederach in comparison to the political constellation method is in the focus more than on radical idealistic approaches to conflict transformation of Galtung or also Senghaas who are distancing themselves from dialectics in this discipline. Besides those differences described, Galtung and Lederach are agreeing in their basic understanding of conflict transformation. Table 4 is concluding the main differences and analogies between conflict resolution, conflict transformation after Lederach und Galtung and the approach towards conflict transformation according to political constellations.

Terms and approaches used to specify conflict transformation as described throughout this dissertation depending on the scholar and the transformative focus are: relational, systemic, contextual, sociocentric, elicitive, transcendental, moral imagination, serendipity, phenomenological or even mystic. They all are expressing a notion of conflicts and transformation being relationship centred and integrative in a guiding principle to open the space for conflict transformation as far until all ethnicities, ideologies, believes, values, relationship patterns and other phenomena of social systems can be equally valid, are not subject to immediate judgement and are restoring trust and respect. How more precisely such a in the following termed systemic conflict transformation approach can be understood will be analysed next.

Table 5: Perspectives of conflict resolution, transformation and political constellations (inspired by Lederach and Maiese, 2003).

	Conflict resolution-perspective	Conflict transformation-perspective of Lederach	Conflict transformation-perspective of Galtung	Political constellation perspective
The key question	How do we end something not desired?	How to change something destructive and build desired relationships?	How can forms of violence be changed into forms of peace?	How can conflict dynamics be consciousnessed and changed relationally?
The focus	It is content-centered.	It is relationship-centered.	Social-centred in cultural and structural terms.	It is relationship-centered.
The purpose	To achieve an agreement and solution to the presenting problem creating the crisis.	To promote constructive change processes inclusive of - but not limited to - immediate solutions.	Long term direct, structural and cultural peace processes.	To deeper consciousness conflicts and initiate transformation through Being more grounded in respective conflict systems.
The development of the process	It is embedded and built around the immediacy of the relationship where the presenting problems appear.	It is concerned with responding to symptoms <i>and</i> engaging the systems within which relationships are embedded.	Conscious, subconscious and unconscious deep structures and values of cultures are to be understood therapeutically to transform them.	Holistic from rationally analyzing conflicts to relational conflict transformation of conflict systems in the energetic constellation process. The process is showing itself in the constellation through the archetypal structure.
Time frame	The horizon is short- to mid-term.	The horizon is mid- to long-range.	Different time horizons for different forms of violence.	Ubiquitous (short, middle and long term; simultaneously)
View of conflict	It envisions the need to de-escalate conflict processes.	It envisions conflict as a dynamic of ebb (conflict de-escalation to pursue constructive change) and flow (conflict escalation to pursue constructive change).	There is nothing else than transformation!	Conflict is a system based on the archetypes of bonding, balance and structural-order.
Peace =	The absence of war.	The quality and nature of peoples' relationships.	Non-violence + creativity	Non-violence + consciousness

9. Systemic conflict transformation – The psychosocial dimensions in focus.

*By simple observation, content is only definition or description
whereas context supplies meaning, significance, and
concordance with the reality of existence itself.*

David Ramon Hawkins

The following elaboration is mainly based on the experiences of the iFPA in Europe, the Near East and the Great Lakes Region in East Africa with its approach to systemic conflict transformation through political constellations (Kaller-Dietrich, 2007; Mahr, 2005a, 2006a, 2006b, 2009, 2010a, 2010b; Mayr, 2006, 2008a, 2008b, 2008c). As described in the former conflict transformation theories integrity means to include the whole of society and its actors and entities including whole of government approaches but not limited to them. The focus is held on all of society and the psychosocial design and impact of policies and interventions on the individual and groups - the beneficiaries, oppressed, grass roots, affected and the like. A systemic perspective moves our thinking *and* actions from a focus on individual human problems and issues as so many disconnected, discrete and isolated difficulties, to one that perceives the embedded relational context out of which all of these seeming problems become apparent in processes in which we become more conscious of contexts (Rosado, 2008: 2078). By doing so systemic conflict transformation proposes that a thorough understanding of the deeper backdrop, the *fields* out of which all content and social malaise emerges, can transform conflicts most efficiently. It is suggested and practised that exactly the context in conflict systems needs to be changed. As long as the context remains the same, the same patterns of behaviour will keep emerging time and time again, irrespective of the culture, social milieu or location (Rosado, 2008: 2079).

Who are the pathologic? Insights of sociocentration

Simon Gasibirege and his Rwandan Centre de Guérison des Blessures de la Vie focus on a community based *sociocentric* approach towards mental health which is highly similar and combinable with systemic constellation work. This new idea of non-expertism and inclusion of not only the traumatised but the whole community in trauma work is indicating not a fundamentally new direction in conflict transformation but a more integrative one. His statement: “Whole Rwanda is traumatised. We are all traumatised, all of the Rwandan society

is sick!” leads to his radically inclusivist sociocentric approach of perpetrators and victims. For Gasibirege and his team experience shows that the healthy and the sick cannot be distinguished in a clear cut way. Who should be the traumatised? From when on can we speak of traumatisation? When not being able to sleep? When being a drug addict? When taking psychotropic drugs? The insights of many years of trauma work show that we cannot draw a line between the healthy and the sick and in conclusion that there is not such a thing as Mental Health or *the healthy* or *the pathologic* (Chomsky and Foucault, 2006: 56-63). In the following particularly the results of a common conference organised by the Rwandan ministry of Health and the iFPA will be summarized (Mayr, 2008a).

Gasibirege addresses the need for new approaches that go beyond conventional socio- and psychotherapy. The traumata of the 1994 genocide and the periods before and after can only to an unsatisfying extent be transformed by psychoanalysis and conventional forms of sociotherapy. He expresses the need for methods that are reaching out and go beyond the usual oral forms of therapy that make use out of all our faculties. Particularly he addresses the need to extend trauma work to include the so called *healthy* in the search of new theories and practices in the development of mental health that is based on entire societies not only limited to dichotomist pathologic and healthy, analysand and analyst, victim or perpetrator conceptions. Research is being conducted on generic concepts that empower the coherence of social systems. Therapy therefore has to be oriented towards the future including but not only consisting of the past.

Psychological suffering has the attribute to worsen over time. However community can be an important health producing factor, according to Gasibirege. Mental health problems are entangled with other problems (poverty, epidemic diseases, family dynamics, institutional problems, etc.). A methodological umbrella seems to be needed for all those inter- and transdisciplinary methodologies. Psychotherapy is certainly not enough. New concepts directed towards bio-psycho-social approaches are state of the art in current research which combine environmental, economic as well as inter- and intra personal aspects. Since conflict and trauma is first of all emotional and relational those humanistic approaches shall be considered coherently and therefore transrationally.

9.1 Systemic community- and peacebuilding

The systemic approach is little influenced by current philosophical trends such as deconstructionism and post-theories of postmodernism or poststructuralism that aim at deconstructing knowledge as power and is focusing on common experience of all system members as inherent wisdom in social systems. Open common spaces resonating with individual experiences are suggested to be more healing than looking at individual trauma(ta). In such an open space it is easier for all participants to gain trust, share experiences and develop common actions. Such programmes are not labelled under the umbrella of mental health but are simply community- and peacebuilding.

In the simplified theory development systemic peacebuilding programmes are focusing, as their nature is, particularly on Southern academicians such as Fernando Castro with his idea of social reports of the *dominant dominated* and its four modes of intervention: psychological, pedagogical, communitarian and psychosocial-dialectic for empowerment of the members in a system from within. The process of community development is similar to “conscienceation” as also Paolo Freire is describing it (2007) when making members of communities more aware of their less-conscious talents for conflict transformation and analysing through a community lens the social context and the structure of their systems and what is perceived by its members as unjust, violent or conflictual. An integrative approach towards community and society is emphasised and could be interpreted as: community is more than common guilt, dept and heaviness... but a source of strength, wisdom and healing whatever might have happened... community includes our enemies since they are part of our identity.

The categorical focus on the *within* of systems without much centrist philosophy or science at large but a method from people of local communities¹¹⁴ is to be aimed at in which processes can unfold by eliciting and transforming mostly existent structures. Emphasis should be put on methods that go beyond rationality and communication to empower the marginalised because they are the experts in conflicts due to their unique experience and embeddedness in social systems. An expert from outside could *per se* not fully understand the dynamics of a conflict which she normally has not lived in, nor personally experienced, nor has a similar emotional involvement. Those attributes make the role of foreign specialists,

¹¹⁴ The approach of reflective peacebuilding for example leaves the theory of change development entirely to the members of the respective system. Such demystified theories therefore are typically very pragmatic and resonating with the big majority of system members for a more remystified practise (Lederach and others, 2007b: 25-36).

consultants or technical advisors a very doubtful one (Klußmann and others, 2010). If we look at the Rwandan context where almost all international (N)GOs pulled out of the country in 1994 before the genocide started to later come back much more numerous as so called specialists¹¹⁵ for all kind of initiated mental health, trauma, and development programmes one might justifiably ask why those foreigners shall be experts and to which extent they are able to understand beyond rational facts conflicts and traumata. Notwithstanding the moral implications for the international community of the 1994 genocide in which more than 1 Million Rwandese people were killed that may explain the current overkill of Rwanda with international NGOs and the valid reservations against them in relieving their guilty (centrist) world-conscience.

Some practical insights include:

- To leave space that parties often cannot (yet) understand each other rather than trying to provide solutions.
- To dare not to provide solutions.
- To see what resonates in storytelling with most community members without interpreting.
- To re-establish symbolism as an option i.e. the provision of representative graves as a site for important healing and mourning processes that might have stopped and caused mental disorders (frozen mourning).
- To take seriously and real the different perceptions of all including the traumatised.
- Centrist scientific approaches are not enough when working with trauma. Traumata are first of all emotional and non-rational.

Systemic sociotherapy

This form of therapy similar to community and peacebuilding is described as being most successful when only providing a social space for getting together. This minimal structure gives birth to the most powerful processes developed from dynamics within communities in their important function as mental health producers.

The responsibility and organisation of such gatherings is entirely left to the community members. This used methodology, which in fact is essentially none, is probably because of

¹¹⁵ Who in addition almost never stay in the communities as such but live in secured comparatively luxurious houses in *expat bubbles* and *do trauma* etc. from 9-5.

this reason more sustainable since it is very much embedded in the everyday life of village communities. To an extent that it is often simply everyday life without a hidden methodological agenda underlying. Without on the one hand establishing special *secure* zones for psychotherapy on the other hand an honest *real* setting is developed by its members which supported dignity, sharing and trust. Again all community members gather, no matter if she is referring to herself as pathologic or was referred to by others as sick, but the whole community is included. Given the limitations of sociotherapy it was emphasised that sociotherapy cannot make psychotherapy superfluous entirely however the healing forces of communities are often initiating positive change and are first of all a way out of isolation. Particularly this is the case in Rwanda, for example, where mothers who have lost their children in the genocide often dissociate themselves from any kind of community life. In any case sociotherapy can be regarded as a good preparation for any kind of more individual trauma treatment which provides support by its socially-coherent and empowered members by its self-enforcing systemic empowerment. A positive conflict transformation circle can be elicited which in its simplest form can have elements as increased trust, equality, justice, interdependence, empowerment and so forth. Important to emphasise is similar to the method of systemic constellations the self-enforcing nature of sociotherapeutic settings opens spaces whose dynamics typically intensify and extensify the more often they are elicited.

Challenges described in this form of systemic sociotherapy are the gossip amongst the members participating in these community meetings and jealousy which also contributes to lesser attendance at times. These obstacles remain part of the process, but what helped the facilitators was to not try to isolate the negative group dynamics but to address them as also part of a group process and include them in their discussions. Another main obstacle described is how to constructively change vertical relationships such as imposed marriages which are not supported by the community, besides post genocide trauma work (Richters and others, 2008).

Sociotherapy concludes in its systemic notion that healing the whole is more than healing its sick parts. Since one is not trying to repair defect members of a system – all others supposedly remaining the same – but to change collective consciousness based on traditions by traditional approaches. This type of social transformation that comes from within a system, that changes the consciousnesses of individuals – including the so called sick – has been experienced as very sustainable and empowering (Richters and others, 2008).

It is furthermore emphasised that despite the amount of investment in terms of resources into many mental health projects the results are often unsatisfactory in terms of

psychosocial progress of communities by the use of conventional methods. Calls to take time and think about intervention modes or approaches adapted to context realities, while ensuring that a theoretical scientific basis is taken into account are put forward in sociotherapy. The focus of such requests shall be kept on the healing of injured and broken *social tissues* for integrative curing of post-traumatic stress disorders by opening up academia and practice to transdisciplinary bio-psycho-social methods. Such approaches would include material, normative, socio-community and symbolic elements. Future experience and research would be needed for the development of such methodological combinations also in combination with systemic constellations.

Main communalities of sociotherapy and systemic constellations are addressed as:

- The need to consider and understand conflicts from perpetrators and victims perspectives.
- The role of the facilitator of psycho-social workshops for trauma transformation should be non-expert in the sense that she only empowers elements that are present within the community/ society.
- Empowerment often means making dynamics and resources more conscious.
- Non-linearity and relationship based methods are more sustainable.
- Index persons should not be labelled as pathologic or sick.
- Systemic approaches have the advantages to consciously experience the change of entire systems rather than looking at (sick) individuals and leaving out the relational implications.
- Inclusive methods are to be preferred since they allow each member of a system to have its place because of our transgenerational bonding and loyalty.
- Communication constructs different realities that depend on the respective angles of parties involved (Mayr, 2008b).

9.2 Systemic conflict transformation in political constellations

The nature of politics is by and large aiming at public welfare and wellbeing – a fact that is often forgotten when referring to politicians and entities in a dehumanizing way of *those* and *they*. Parties and their representatives might have a different perception and understanding of what for their community is *good*. This centrism that is an integral factor of many communities causes very often conflicts within and among societies when forces inside or between parties believe assertively to know what is *good* for their community. Systemic theory and practice tries to holistically include those different ethnocentric views to illustrate that all so called *good* is very often *bad* for other parts of systems – the nature of *sociocentration*. Systems consist of many forces and elements that need to be seen and valued in the first place so that there is an understanding emerging which energies are complementing each other and to see that opposing elements often strive for similar *goods* which could not be perceived as such before. This systemic bonding of the entities and their relational constellation in political systems often cause negative systemic balances that can be perceived and changed positively in political constellations.

Systemic constellation work in general is a method to transcend individual passive consciousnesses towards a collective dynamic one. Thereby systemic constellation work is first of all an integrative method that enables to perceive and consciouseise conflict systems more holistically. Transforming forces inherent in systems can be elicited and more consciously perceived similar to the fundamentals of the sociocentric model in which healing forces are empowered within social systems. Systemic constellation work can be regarded as a tool for reconciliation, community- and peacebuilding which is first of all applicable (Mahr, 2003).

Systemic conflict transformation is these days a buzz word in the peace, conflict and development discourse which tries to integrate the psycho-social dimensions of conflicts into political science. High level strategic manuals are being developed that emphasise the need for integrative perspectives and actions that go beyond linearity. However many concepts on systemic conflict transformation remain abstract and on a top think tank level – the *how* of conflict transformation is often missing or in other words the psychosocial dimension (see figure 16). Theory and methods development still stem from mostly white, centrist academicians that denominate the scientific margins of manoeuvre and discourse rather than peripheral practitioners who base their insights on experience and wisdom from *within*

communities and systems at large. Rational approaches are often used when trying to analyse conflicts and its dimensions such as traumata whose nature is emotional and non-rational.

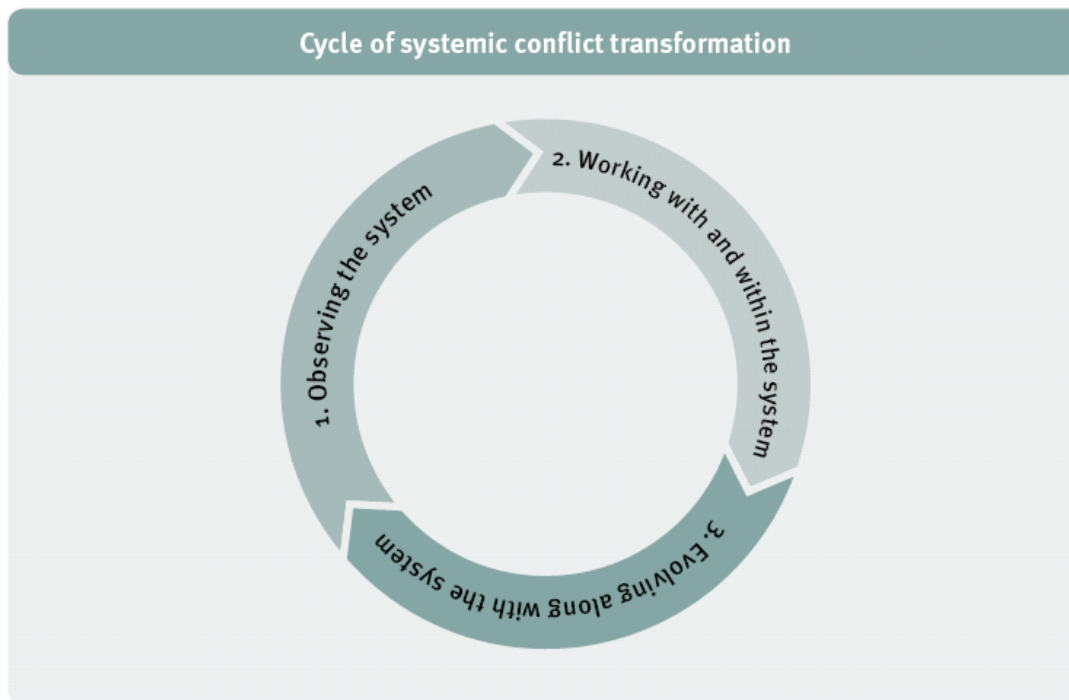


Figure 16: The cycle of systemic conflict transformation (Wills and others, 2006: 31).

On the psycho-social dimension of trauma and conflict little light is shed on. Particularly in respect to what systemic in this context shall mean. The systemic pillar of psychotherapy is used without a deeper understanding of its dimensions.

Political constellation work in this context is able to provide actors in conflict and trauma work with insights that are based on the interrelatedness of entities to close this psychosocial gap in conflict transformation to a wide extent. The research results of the iFPA (Mayr, 2008a; and chapter 10) of the last years show how political constellations are helping clients from politics, international and national NGOs as well as CBOs to positively transform conflicts psychosocially. Emphasis is put on the use of conventional conflict analysis *and* transcendental transformation methods such as political constellations and its elements. In particular preliminary research before a political constellation and movements, feedback of representatives and the spacious and relational illustration in political constellations can be pointed out as factors for more sustainable transformation processes. In this way depth consciousness and therefore more less-conscious elements of conflicts can unfold and are consciousnessed by representatives in systemic constellations which has the biggest leverage

effect in transforming conflicts. This conflict transforming impact can be observed in clients even long after a constellation has been conducted.

The *psycho-social dimensions* (see also figure 17) that political constellations as a method of *systemic conflict transformation* can facilitate to unfold are:

- An opening of the often in two parties reduced and dehumanizing conflict field into a knowing field (Mahr, 2003) of experiencing how entities in systems are manifold and how they are bonded relationally – *we are entangled*.
- The possibility to *only* representatively perceive conflict dynamics and our relatedness in a non-judgmental way (in everyday life we tend to judge too quickly and keep ourselves not open enough). Often the spacious externalization of conflict systems is perceived as insightful when we bodily-sensuously experience the relatedness of conflict entities and we are able to see those conflict-constellations – *less judgmental*.
- To literally see that there is no such a thing as *the truth* in social systems. Or what for one is the truth might, depending on the perspective, be a lie or betrayal for others. Political constellations allow us to perceive more truths and to reintegrate them systemically – *from the truth to reintegrative truths*.
- Systemic constellation work makes use out of all our faculties in order to let us apperceive and consciouse conflict and transformative dynamics (Lederach, 2005: 107). It is able to hold different layers of reality including its potentiality to open reintegrative system-inherent steps – *consciousation with all faculties to use our transrational ability for conflict transformation*.
- In political constellations truths and history (which are based on stories, narratives and [his]story) of the marginalized or excluded (which are often female, excluded or perpetrators) and can be reintegrated to bring about positive change to conflict systems – *to reintegrate [her]story*.
- Different perspectives can be apperceived by clients and representatives to see and experience how the other points of view, that we are often not yet able to understand, feel like – *to look through the eyes of the others* (Martínez Guzmán, 2009: 194).
- And to perceive the African everyday philosophy of Ubuntu based on mutual longing and help in a systemic relational method - *I am because you are*.

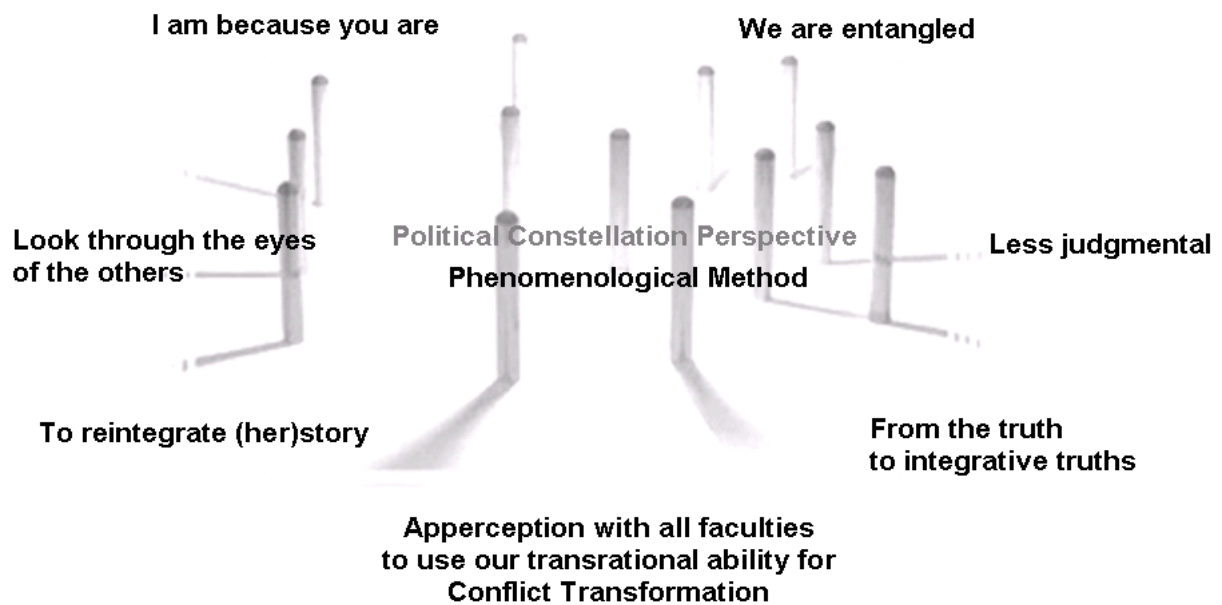


Figure 17: The psychosocial dimension of political constellations.

In this respect many commonalities can be observed with sociocentric and sociotherapeutic approaches:

- Communities are systems with systemic archetypes that do not allow us to exclude certain pathologic or guilty members. An integrative approach towards community and society shall be emphasised and could be interpreted as: community is more than common guilt, dept and heaviness but a source of strength, wisdom and healing whatever might have happened. Community includes our enemies since they are part of our identity.
- Isolated sick members of society cannot be sustainably healed without integrating the whole society since changing single elements causes instantaneous change in whole systems.
- Communities have the necessary knowledge and resources within themselves. It is a question of consciensation (Freire, 2007) to elicit the sub- un- and sometimes preconscious transformative energies.
- Sociocentration is based on integrating all members (including the suffering of the perpetrators) and their truths of societies holistically beyond exclusivist, objective ethnocentric models. It addresses the need to transcend our relational and timely perception of trauma and conflicts due to the nature of an emotional traumatising time collapse (Volkan, 1998: 343-359).

- Communities are systems amongst many which are highly entangled. Different methods are able to illustrate and positively change those systems, yet there shall be no ultimate approach of being able to describe those systems, its boundaries and interrelations entirely. Instead an ideology of being able to understand *more* the *Being of*, for example conflicts and traumata, with different phenomenological methods such as systemic constellation work is regarded as helpful.

Insights from a conducted political constellation workshop in the Rwandan context were for a political activist and NGO executive for example:¹¹⁶

- Critical and negative voices of the reconciliation process need to be heard and can also have constructive effects.
- Heaviness of trauma is still very prevalent and is in the centre of attention.
- Solutions cannot be simplified to two groups but need to be complexified.
- Change needs a long period of time and cannot be forced by trying to bring together perpetrator and victim groups for example when obliging them to live on the same hill by certain government authorities.
- So far no sustainable solutions were found.
- Manifold financial interests play a key role however *have their price*.
- Rwanda as a country consists of its entire people.
- To include the perpetrators' perspective.
- Deep questions of collective remembering about the impact of the peace processes have been seen, internalized and valued.
- The components of the empowerment groups are encouraging.
- Deep questions would otherwise not have been seen however are perceived as burdensome and make only sense on a higher level.
- Time does not seem to play a key role. There will be no immediate change however there appears to be a lot of time to bring about transformation.
- More sub- and unconscious elements showed itself which increased the complexity of the political constellation.

¹¹⁶ In the following only some very brief insights of the conducted political constellation are described, they shall just illustrate the work of the iFPA and are taken out of context. The iFPA and the author are distancing themselves from any interpretation or judgment of this conducted political constellation to countrywide contexts. The aim was to demonstrate political constellation work as a method for trauma work and conflict transformation. Mutual learning and exchange of methodological insights with other psychosocial methods were in the focus rather than political consultancy.

Various groups and initiatives of survivors, ex-combatants, ex-prisoners and the respective government authorities were representatives in this political constellation. The accurateness of the insights stunned the client and she¹¹⁷ felt enriched by the unfoldings, criticism and reality of the conducted political constellation for her work. Yet the question for the client emerged if it was right what she is doing and working for.

9.3 Synthesis

In eliciting and empowering systemic-inherent forces in conflicts systemic constellations are able to complement conventional methods in the transformation methods discourse. Practitioners from Rwanda and Burundi, Israel and Palestine mentioned repeatedly that current psychosocial trauma work and conflict transformation methods are mostly based on communication and narratives such as story telling, single therapeutic sessions, group therapy amongst others. Due to these current methodological limitations the advantage of systemic constellation work is pointed out, that this method includes usual therapeutic tools in being a method which transcends the timely rational context of conventional methods in a spacious relational phenomenological method.

This transrational nature of systemic constellations when including and transcending rational approaches seems to be one of the biggest benefits that constellation work contributes to trauma and reconciliation work. The advantage of relational insights in conflict dynamics by apperceiving with all our faculties (while only rationally perceiving in other methods), of literally feeling how that is when you have somebody on your back, to look through the eyes of the enemy and experience unthought-of perspectives and feelings as well as to depict conflict dynamics holistically by externalizing conflict systems in political constellations seem to be of high insight for sociocentric approaches and mental health in general. The internalization of constellation insights and relational unfoldings which have been externalized in such a process empower the clients to change conflict dynamics in everyday life. Both for clients and representatives systemic constellation work can open up horizons and delay immediate judgments in peoples' perception of another towards more inclusive perspectives.

¹¹⁷ The female form is only chosen in this context because of coherency of this dissertation in the use of the female form only (see footnote 1). It is not an indicator of the sex of the client.

Sociocentration as well as community based and systemic methods base their insights on non-expertism and the inherence of transforming forces within communities. However, people who studied and who are professionals in the field of trauma, peace and conflict transformation have rich expertise that could and possibly should be positively integrated in practice and academia. The future question will be as to which extent, so that a small dose of catalysing expertism will be integrated in the big dose of *experiencism* and wisdom of system inherent transforming energies. Also this is the nature of systemic integrative approaches, however to find a more positive balance and system-inherent structure in such methodological combinations remains one of the main challenges of *both praxis and* theory development. The aim shall be to develop an ever more empowering systemic-society based methodology that more emotional-relationally promotes mental health of all in a horizontal framework that might be named as “Community-Based Systemic Sociocentration” (Mayr, 2008c: 12).

10. The empirical part – *How* systemic conflict transformation is elicited.

*Statistics apply in the case of
insufficient knowledge of the facts.*

Hans-Peter Dürr

Eventually in this empirical chapter some prove for political constellations as a method for conflict transformation is being provided. Initially the factors underlying this evaluation will be defined and the method of analysis will be described. The phenomena systemic constellations address are in a way *complementary* to positivistic science in the sense that their specific approach and methods can only to a small extent be compared and mapped onto conceptions of the reductionist approach (Dürr, 2002: 348). This argument in consequence however also means that it *is* to some degree possible to gain scientific evidence into phenomena such as systemic constellation work. This following evaluation has been conducted in the iFPA and is trying to constructively fit into scientific margins of manoeuvre to be able to provide common ground for its discussion with other methods and their research findings.

The phenomenological lens thereby bear in mind, taking up on the quote of Dürr above, that facts, from Latin *facere* - to make, do not correspond to something basic, but are “made” (2002: 343). Similar to facts, evidence is also not basic but something relative, depending on the way we look at it or in which way we measure it. So evidence, in a sense, is not discovered but provoked or made (Dürr, 2002: 348) with all its intentional consequences both positive and negative.

The following evaluation is mostly quantitative in its cognitions and is based on the since 2003 applied questionnaires of the international research group iFPA. Those questionnaires were designed by the head and founder of the iFPA of political constellations, Mahr, and have been further developed by its members, particularly the author. Therefore the commonly used argument that the findings are engineered by the design of the method by the researcher can be preliminary enfeebled to some extent. A qualitative evaluation of these questionnaires would be possible as well, however will not be subject to analysis to avoid an interpretative hermeneutical approach which might be part of future research. In a first step of scientific research the evaluation will focus on *hard facts* which naturally have to be interpreted in order to make sense in themselves already and to be able to compare the results

of this evaluation with other scientific researches in the future as it will be discussed in the research outlook. Especially in political science or psychology more credibility generally is devoted to quantitative research than to qualitative analysis, which in itself is naturally subject to interpretation in order to contextualise the created knowledge in science, as already indicated.

None the less a hermeneutical analysis of narratives used in conflicts would, especially in regard to the theories used to synthesise communication and the construction and deconstruction of metaphors and narratives that define *truth*, provide great insights into the importance of linguistics in political constellations for conflict transformation. Moreover hermeneutical phenomenology as a method to research the phenomena of conflicts could be also used for possible qualitative-narrative analysis similar as it has been used to describe its similarities to the approach of constellation work but this time not as a methodological explanation but from a perspective of Being-in-the-constellation. We can already see how wide the field of research only with the analysis of the questionnaires of the iFPA opens up, thus in this evaluation study the focus is kept on some quantitative methodical and transformational key aspects from a client perspective.

10.1 The research design

The political constellation specialists of the iFPA meet five times a year to conduct systemic political constellations and to analyze and evaluate their work both methodical and in terms of content. Clients of political constellations hereby are external politicians or political activists and members of the research group itself who are exposed to political fields. Between 2003 and 2010 44 political constellations have been conducted and documented by questionnaires, minutes and other oral as well as written correspondence. The following research findings are therefore part of a long term evaluation to follow up on the development of the conflict transformation process initiated by a political constellation and build on the first evaluation and its theoretical framework (Mayr, 2007; 2008a).

In order to confront from the very beginning to the allegation that this sample is statistically not big enough to provide for highly reliable research results, at this preliminary point it should be mentioned that the amount of clients in empirical analysis on constellation work tends to be much smaller due to the complexity of each constellation. The empirical

research of Gerd Höppner (2001) on family constellations faced this issue too with 85 cases studied; however its findings are highly respected. Because political constellations are the most complex constellation method a sample of 44 political constellations is only a relatively small amount because of mainly three reasons: firstly due to the intense research and the interviews and talks with the client on the conflict situation before the constellation; secondly because political constellations are an even more complex constellation method itself for the reason that a higher amount of representatives and their exponentially complex dynamics are constellated while at the same time there is a higher possibility of self announcing elements; and thirdly the aftercare including a detailed evaluation process make this constellation method more complex than other constellation types.

By virtue of the high diversity of clients of the iFPA a high significance of the evaluated political constellations can be implied of this intensive empirical research. First empirical surveys in an emerging research field might *per se* be of questionable credibility since there are no research results it is able to directly relate to; as it can almost be regarded a preconditionality in contemporary science. On the other hand it is however able to set standards for the explored new fields. This research will in the following show significant indications of *how* and *why* political constellations are a method of conflict transformation which might be verified further or falsified by more extensive research. Due to the selected key factors such as client benefit this research can be compared to other empirical research in related interdisciplinary fields. The first conducted research by the author (Mayr, 2008a: 107-120) is thereby providing the basis of this more extensive evaluation.

The content of the used questionnaires

The data collection of this ongoing research is conducted at three different points in time by respective questionnaires to analyze the clients' expectations, the conflict transformative effects and the sustainability. The questionnaires are filled out by clients of political constellations individually and are handled strictly confidential.

In the *first questionnaire* the client is asked short before his constellation about basic personal data, her political and organisational position, possible experiences with family constellations or organizational constellations as a client, a representative or an observing participant. The focus in the first questionnaire is kept on inquiring on the basic conflict a client perceives as dilemmatic – the reason *why* doing a constellation - and the expectations of *how* the following

political constellation could help to change and understand the conflict field a client *is* in more deeply. Therefore the clients categorise their constellation question, describe the conflict and the extent to which the conflict weighs on them personally and formulate as far as possible an aim of the imminent political constellation. Further questions asked are how satisfied the client was with the depth of preliminary research, the description of the political constellation method and why the client thinks this method is an appropriate tool for the processing of her conflict. An open question on further comments concludes this first questionnaire.

The *second questionnaire*,¹¹⁸ which is being answered short after a political constellation has been conducted, is inquiring if the constellation has covered the defined topics of the basic initially described conflict and to which extend this basic conflict of the client has been clarified and was emotionally touching; respectively if new aspects and insights have showed itself during the constellation. In detailed questions each phase of a constellation and its importance to the client is queried as well as how the client is assessing the competence of the constellation facilitator.

In general we should be aware that this empirical part *only* analyses the client's perspective and evaluations. This is undoubtedly an important aspect however a powerful conflict transformation process enabled in and through a political constellation might be positive for the given social system even if the client perceives it as negative at first, or even over longer periods of time. This positive and negative radical inclusiveness-effect of systemic constellations the client needs to be aware of and the facilitator needs to make sure that the client understands these holistic outcome possibilities when preliminary explaining the methodological framework of political constellations.

Unexpected constellation cognitions are by the holistic nature of constellations always to be expected. Clients *per se* cannot be fully aware of all conflict elements and especially not of their relational structures to each other which is the particular benefit of constellation work for conflict transformation. Those insights and initiated changes are generally perceived as positive as this research shows. However, change is not only positive but might, at least at first glance, appear as negative too. Change that shows itself in constellations sometimes implies a complete professional, political or personal reorientation with thoroughgoing consequences on the whole life of the client. The variations of the clients' assessment and evaluation of political constellations point at times to this principle of radical inclusiveness when comparing the divergent answers and ratings given in the three questionnaires.

¹¹⁸ Figures referring to the second questionnaire are also indicated as *post I* below, highlighting the evaluation point of time as the first questionnaire after a conducted constellation.

A fundamental part of the second questionnaire is devoted to the rating of the benefit of a constellation in regard to the basic conflict as well as to the value of additional questions, conflicts and insights that emerged during the constellation. Further questions circle around personal and methodological evaluations inquiring if the client had straining experiences, if the duration of the constellation was perceived as sufficient, to which extent the point of time when the client became active part of the constellation was perceived as adequate, and which foci the personal-family based, organisational and political aspects had in the constellation. At the end of this second evaluation the client is asked about the applicability of the insights of the political constellation and their probability and feasibility of realisation, a seemingly self evident question when evaluating conflict transformation which is however virtually unattended by most scholars in the field (Klußmann and others, 2010). This second questionnaire is presently the most extensive one in trying to cover a wide range of methodological, psychosocial as well as congruential questions with the first and the third survey.

The *third* and last *questionnaire*¹¹⁹ is filled in more than six months after a political constellation has taken place and aims to inquire on the long term effects regarding a sustainable conflict transformation process. Again the client is asked how positive or negative the benefit of the political constellation has been so far experienced regarding the initially presenting basic conflict and in respect to the additional questions and insights that were gained through a held constellation. This question includes also conflicts that emerged during the constellation and did bring about change of the situation.

With a timely distance of more than six months first indications of how sustainable a long lasting conflict transformation process was initiated by a political constellation can be drawn in asking how change has come about and has been experienced so far. In a second step the character and the timeframe of the influences of a political constellation are evaluated and the desire of therapeutic aftercare is interrogated. Concluding questions again inquire if negative effects of the constellation on the client or his social system have been experienced, how satisfied the respondent was with the method of political constellation and which other methods she considers adequate for methodical combination. The last question as customary is left for further comments. For further details on particular questions, their linkage and sequence it is deferred at this point to the three questionnaires underlying this research, which can be found in the annex of this dissertation.

¹¹⁹ Figures referring to the third questionnaire are also indicated as *post II* below, highlighting the evaluation point of time of the second questionnaire after a conducted constellation.

Scaling

In total a client of a political constellation is evaluating in 32 main- and 32 sub-questions the assessment of her constellation. In the 35 closed questions which are mostly the basis for this evaluation a scale from 1 to 8 is being applied.¹²⁰ Such a rating-method is a commonly used instrument in the research of both psychotherapy and political science. The main advantage of using such a rating also in the research of political constellations is that the results of such a new research field which is not directly adding on to other research can be made comparable (Schneewind, 1991). In the used scaling in this research one describes the lowest, negative, value and eight the highest, positive. In the questionnaires an even scaling is used which is polarizing because no neutral value can be ticked. Is for example four marked this signifies a slightly negative valuation hence a five already is a slightly positive evaluation. A neutral value cannot be ticked on purpose because the client is asked to give a clear answer. The imaginary middle of this even scale is 4.5 because the scale has 7 as its absolute value as the mathematical distance from 1 to 8. If the absolute difference of 7 is divided by 4 a division of the scale into semantics with the absolute value of 1.75 result. By doing so the scale is simplified as follows for our analysis purposes:

- from 1 to 2.75 a strongly negative,
- from 2.75 to 4.5 a slightly negative,
- from 4.5 to 6.25 a slightly positive
- and from 6.25 to 8 a strongly positive characteristic is showing itself.¹²¹

In the charts described subsequently the characteristics from strongly negative to strongly positive are highlighted by red and green colours and their blinding into each other as levels of more negative respectively more positive evaluations. Bars highlighted in blue colour signify values being highly positive or above average.

The values mentioned in the following are referring, if not indicated differently, always to the averages of all evaluated questionnaires to a given question. Any mentioned

¹²⁰ Please note that until the end of 2005 a scale from 1-10 was the basis of the three questionnaires underlying this empirical part. Due to reasons of clarity and user-friendliness however a simpler scale has been applied in which the clients can more clearly orient themselves in regard to which scale parameters are of positive respectively negative value. In a scale from 1-10 very often 5 is regarded misleadingly as a neutral value by inexperienced respondents. In order to combine these two scalings proportionally the respective averages have been weighted according to the amount of respondents of the two questionnaires to calculate final weighted averages.

¹²¹ The level of significance of typically 5% of psychological evaluations which translates into figures bigger than 0.35 in this scale as deprivations being significant is however for prudence reasons doubled since the calculation on basis of questionnaires is merely possible. Therefore deprivations higher than 0.7 can be regarded as statistically significant expressing a probability of more than 95% that a certain value is not by chance showing a certain characteristic.

averages therefore refer consistently to the average of a whole category of questions that is being pooled. On complex statistical operations such as correlation coefficients, variance and factor analysis is at this early stage of the research mostly abdicated respectively is given specific notation. For comprehensibility reasons it shall be referred to the four-stage classification as described above and the calculation of different averages.

The following remarks offer a conclusion of the key findings of the evaluation of the three used questionnaires of the iFPA in regard to conflict transformation that appear most reasonable. Due to the vast amount of evaluation and correlation possibilities this is therefore only an outtake of the most significant data and their interpretation.

10.2 Research findings

Before starting to analyse the process of political constellations and their psychosocial impact the clients are asked in the first questionnaire *why* they think the chosen *method political constellation is an appropriate tool* for the processing of her conflict. The given open answers underline the theoretically outlined transcendental nature of systemic constellations as they circle to 90% around topics of clarification of complex irrational behavioural patterns, being more conscious about hidden dynamics, and therefore an improvement of respective conflicts. Typical answers why a political constellation has been chosen as a method of conflict transformation are for example:

“As an affected I am entangled in my own perceptions and I think that my view can be expanded, corrected or approved by the constellation. Accordingly I could find new options for my actions respectively experience reinforcement on my way.”

“Because it is a method of supervision for behavioural patterns of large groups. Unconscious forces can be perceived of otherwise too complex systems and their irrational behaviour of conflict actors.”

“With the constellation a field is perceivable (i.e. the cognitive space is sent to the background) and all together can see and perceive cause-effect relationships which cannot be made as apparent with words.”

It has to be mentioned here that the majority of the clients of political constellations have already had experiences with family or organisational constellation types. Therefore the answers given reflect typically these transcendental aspects that already have been

experienced positively in other constellation types. The *impact of constellation experience on (political) constellations* has already been researched in the first research (Mayr, 2008a: 118-119) with the result that no significant difference could be observed. Critics of constellation work (e.g. Buchholz, 2003; Goldner, 2008) many times express their mistrust that constellations are a put-up role play. The key criticism is that constellation layman as representatives in a constellation experience and react differently in given constellation situations than with constellation experienced representatives who supposedly react more methodical. The effects of constellations are therefore portrayed as either more positive respectively more negative in the media. However those are assumptions not being backed with any kind of scientific research. Furthermore critics do not agree on the nature of these behavioural representative perceptions. If laymen or specialists are to experience stronger or weaker perceptions of and in constellations is not commonly agreed upon by critics, however it is argued that referring to experience there are differences to be observed in the constellation results.

In the first evaluation it has been analyzed if a difference can be observed regarding the insights and the perception of different constellation elements of political constellations between experienced and inexperienced clients. All question categories of all three questionnaires were analysed separately to which extend the evaluation of laymen who have not been familiar with any kind of constellation work neither as representatives nor as clients are differing from the averages. The results showed clearly that there were no significant divergences to be observed (Mayr, 2008a: 118-119).

Departing aspects of political constellations

One of the most fundamental evaluation criteria of political constellations is to analyse to which extent the initially described conflict elements have been covered by the conducted constellation. The degree of inclusion of preliminary defined conflict systems is an important aspect towards the described process of consciousness for conflict transformation.

This first basic evaluation criterion shows that political constellations are focusing on the initial conflict of the client while leaving space for the inclusion of unfolding elements. On average about two thirds (68.6%) of the conflict areas are included in political constellations based on the client's conflict understanding and the preliminary analysis with the constellation facilitator. This value is calculated from the coherence of to what extent the

expected aspects to be covered in the constellation of the initial conflict are marked in the first questionnaire were actually ticked in the second retroperspective questionnaire too.

The degree of this correlation has to be interpreted carefully. In a political constellation it is of importance to pay attention to the exact apprehension of the original conflict of the client which is mostly including rational elements the client is aware of and only minor parts of the less conscious are uncovered in the preliminary research process. Therefore it seems more important to view the original conflict aspects as points of departure and hermeneutical derivation to more fully unfold deeper roots of conflict fields which might even be denied by the client or the client is consciously not aware of. Therefore a correlation towards 1.0 or 100% is not to be aimed at as this would suggest that necessarily all preliminary identified conflict entities need to be integrated in political constellations too. On the other hand a too low correlation seems to neglect from a client perspective her consciously conscious understanding of the conflict as perceived by the client which offers entry points to unfold holistically more the *Dasein* of systems and the relatedness of its entities, consisting both of conscious and less conscious elements.

Thus it appears to be important to include both, the majority of the preliminary defined major conflict entities and to keep oneself open to unfolding conflict fields and the very way how they come into Being in the conduct of political constellations, which includes the exclusion of rationally seemingly relevant elements. A reference value of 68.6% appears as a guiding indicator for the inclusion and consequently at the same time exclusion of consciously conscious conflict elements to be able to consciousness in political constellations also less conscious parts of our Being which typically have the strongest transformative effect. In comparison to the first research results (Mayr, 2008a: 110-111) with an average of almost three fourth this lowered average reflects the gradual move in the technique of political constellations towards including more less conscious elements in the process of consciousness. Thus this first comparison shows that political constellations *focus on initial conflicts and open space to unfold and include less conscious parts of conflicts*.

After having analysed the overlap of conflict areas expected and actually included in the political constellation this quantitative evaluation is subsequently inquiring on the degree to which the *constellation has helped to clarify the initial conflict*. For the gradual approximation to the focal point of how and to which extend political constellations are qualified to transform conflicts, the clients are asked correlated questions in which the conflict transformation process is circumscribed with a more colloquial terminology which is more

self explanatory to the clients. The average of 6.6, as also illustrated in figure 18, proves a strongly positive clarification of original conflicts in political constellations which is almost exactly as high as in the previous evaluation with a corresponding value of 6.4 (Mayr, 2008a: 110-111).¹²²

Similarly to the amount of the conflict areas' overlap covered in a political constellation this figure does not have to be too high in its nature however it should be strongly positive in supporting empirically the hypothesis that a deeper consciousness of conflicts has also a clarifying and resolving effect on initial conflicts, even if those unfolding underlying layers are more often than not different from the initial ones. Thus the clarification of the initial conflict is only one indicator of a successful change process and according to the make up of our consciousness only a minor part. As theoretically described political constellations are able to make clients consciouseise our webs of relatedness more but are not ultimate in their nature.

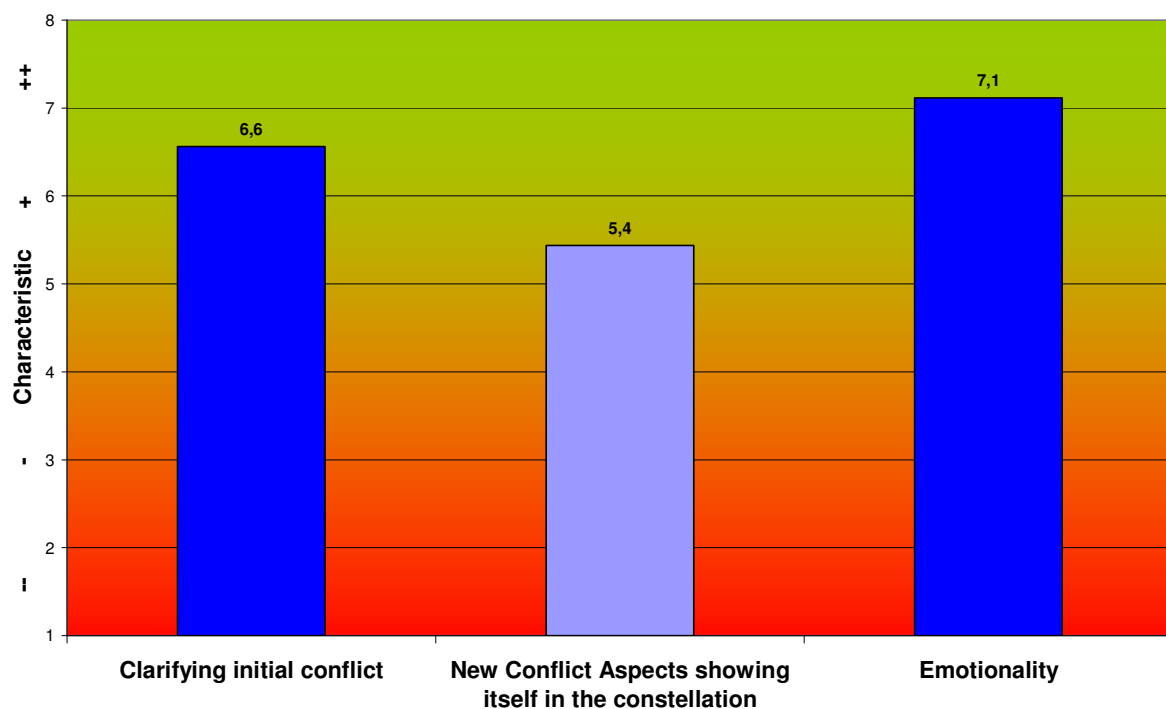


Figure 18: Principle aspects of political constellations (post I).

The *only* slightly positive value of 5.4 on the question if the *aspects* and insights that have *shown* itself *in the constellation* were *new* to the client suggest in comparison to the clarifying effect on the initial conflict that the depth psychologically experienced process of consciouisation in political constellations in fact might yet be merely shallow. The parts of our

¹²² Please note that all figures of the previous research (Mayr, 2008) which are based on a scale from 1-10 need to be transferred by factor 1.25 in order to be comparable to the results of the present evaluation.

un- and pre-conscious background reality which can be brought to the foreground through processes of consciousness yet seem to be *small bits* which however have strong effects on our Being, of which conflicts and their constant change form part of. 5.4 as an *only* slightly positive value refers to the *newness* of the experienced aspects of the conducted political constellation. They are not an indicator in regards to the *depth psychological profundity* for the client and how powerful these new aspects might be in the process of conflict transformation. An inquiry which is with conventional statistical methods almost impossible. In addition one may argue that the client is somehow connected and sub-, un-, or pre-consciously senses or knows about the uncovered less-conscious dynamics in the systemic process as they are also part of her Being and are therefore *not experienced as so fundamentally new*.

As already described extensively in the previous chapters conflicts *are*; and they are on relational levels first of all felt by us and between us. This *emotional a priori nature* of conflicts themselves might be a main reason why systemic constellations are such an adequate tool for conflict transform as consciousness can also be circumscribed by feeling with all faculties. Depending on the *intensity* (from strong to weak) and *characteristic* (from positive to negative) of emotions we are affected by them in our individual and collective psyche including the respective traumata. Clients can and at the same time very often have to understand transrationally this emotional-relational nature of conflicts (Klußmann and others, 2010: 24-55). In systemic constellations we are able to apperceive how the chosen representatives are related to each other, *we can feel relatedness*, and which dynamics are unfolding to portray conflicts relationally and to deepen the client's understanding as a first step of conflict transformation. The value of 7.1 on the question how deeply the client's emotions were touched and involved by the constellation insights and experience therefore seemed somehow predictable and is fortifying the theoretical analysis also empirically.

This strong *emotionality*, 7.1 being one of the highest values out of in total 35 scaled questions, in political constellations might additionally explain the strength of the transformation process when clients can transform for instance frozen traumatic experiences by constellating them and their entities. In such integrative transcendental processes trauma can literally awaken due the high intensity, which is unfolding as a special condition in systemic constellations, and be positively changed to be able to reintegrate in the future such frozen bonds to the past more positively. Our energetic entanglement generates generally high intensities which go even beyond energetics, a state of Being, and therefore not only a state of

mind, in which we are able to internalise the unfolded constellation insights. Clients of political constellations describe the influence an even long ago conducted constellation has on their life as a mixture of *an imaginably-felt-linguistic-memorial-wisdom by emotions*, or what has been described as a process of more fully consciousising consciousness.

The benefit of a political constellation is, amongst others, that due to the complexity of conflicts not a conflict transformation in terms of finding a resolution is in the foreground but to first of all perceive the various forces and stands of conflict parties form a meta perspective when the client is observing the constellation in the first part. Only by the perception of those energies inherent in a conflict, key insights can already be gained of how differently conflicts could just be addressed in reality which already initiates a far reaching change process of conflict transformation. This transformative process is closely analysed in the actual parts political constellations consist of.

The Constellation parts

Besides the general questions analyzing the conflict aspects and their focus, respectively their openness of including additional conflict elements, the parts of conducted constellations were analyzed closely to see which components contain the highest transformation potentials. This is of high relevance both for the conflict transformation of a given constellated conflict and for the method of political constellations. These merging interests of providing a sustainable conflict transformation of the clients' conflicts in having a high client satisfaction rate and at the same time obtaining further insights to improve the method of political constellations and *vice versa* can be generally regarded as the main purpose of the underlying questionnaires. The following evaluations, on the relevance of the different parts of political constellations of the second questionnaire, should therefore be regarded from both a client's and a methodical lens.

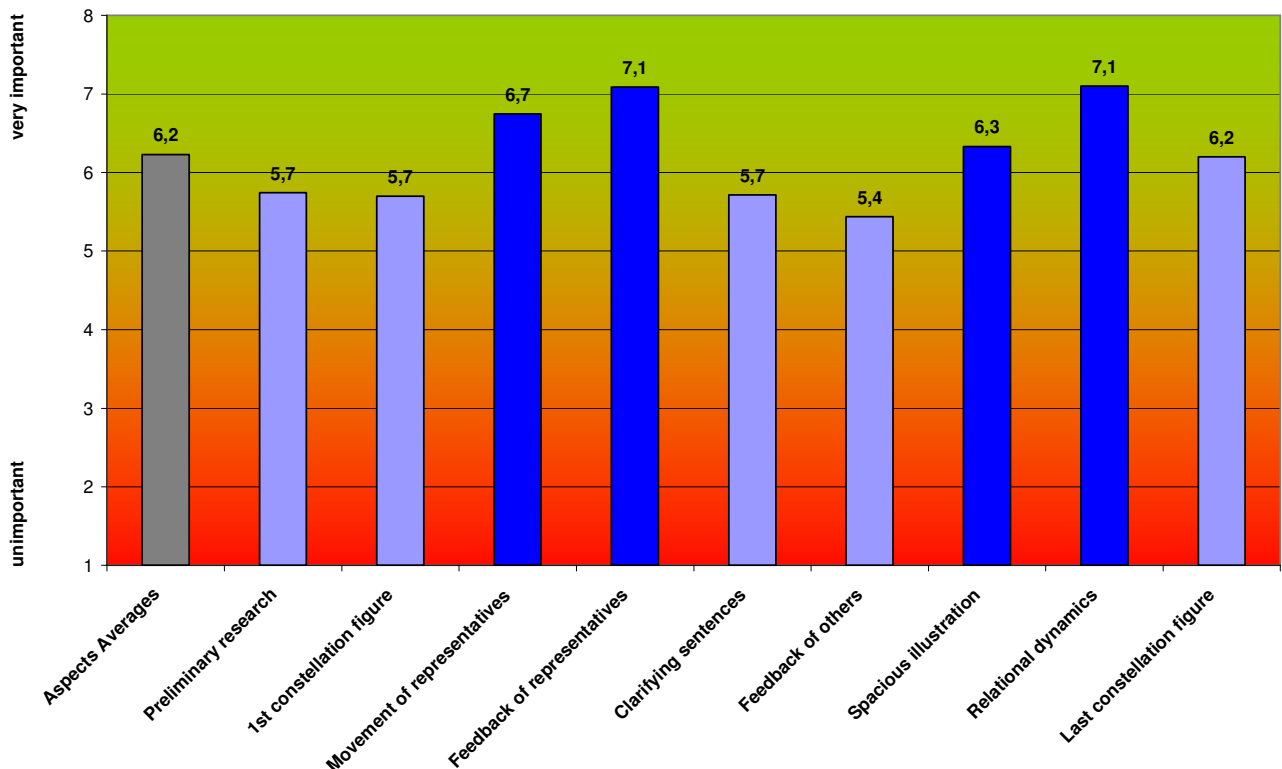


Figure 19: Relevance of aspects of political constellations to *consciousise consciousness* (post I).

Generally the evaluations in figure 19 show, that all parts political constellations presently consist of are regarded as important, as the total average of 6.2 proves. Thereby the transcendental core elements highlighted in darker blue are of particular relevance.

The *movement of representatives* illustrating and unfolding the relatedness and the relational dynamics of systemic entities thereby are regarded as highly relevant (6.7). Preliminary research and the constellation of the first figure in comparison are only relatively important. These figures support the nature of political constellations in providing deeper insights and unfoldings of social systems we form part of. The dynamics of systems can be consciousised by the process of the actual conduct of political constellations and therefore the different movements of representatives including the adding of representatives. The *first constellation figure* is often not mirroring the less-conscious entanglements of conflict elements as it is constellated by the client in a at times yet rationally at least influenced manner which therefore merely provides the entry point into the unfolding and transformational dynamics which illustrate themselves in the movement and apperceptions of representatives.

The corresponding *feedback of representatives* out of their changing representations of how and what feelings they perceive bodily-sensuously is rated even higher by the clients and

forms part of the purer transcendental constellation parts which also are rated the highest. The value of 7.1 reflects the importance of the apperceivableness of relatedness and its dynamics by the spacious illustration of conflict entities in the constellation space and the expression of the respective psychosocial dynamics being experienced.

Thereby the *spacious illustration* forms part of the transrationally perceivable elements. As our human brain works in pictures that we remember, perceive and envision (Lakoff and Johnson, 1980) the spacious illustration *of an inner imagination of a conflict, its externalisation and transformation in the constellation, and reintegration into our Being* forms a third highly important component (6.3) in the conduct of political constellations. Ricoeur for example even suggested that *seeing-as*, which sums up the power of a metaphor and in a systemic constellation sense of an inner picture which is uttered (*geäußert*) into the constellation, could be the revealer of *being-as* on the deepest ontological level (1990: xi). The Ricoerian being-as is to some extent unfolding in the constellation as coming more into a Heideggerian Being. Austin's "How to do things with words" in speech acts (1976) may find with the feedback of representatives in their spacious representations and the helping and clarifying sentences of the facilitator a new interpretation of Being acts in *how to rebuild relationships with consciousnessing Being*.

The fourth, and highest rated aspect (7.1), of the unfolding and apperception of *relational dynamics* in political constellations correspond highly with the emotional nature of conflicts and political constellations as a method to gain access, consciousness and transform often deeply engrained and traumatising conflict experiences. The integral question on the importance of relational dynamics is very similar to the client's emotional experience and therefore the rating of relational dynamics and emotionality is, and should be, highly similar expressing *high intensity in political constellations*.

Those four parts of political constellations can hence be considered as containing the highest conflict transformation potential and have to be carefully paid attention to, both by the constellation facilitator and in terms of the clients' evaluation. The results of this research correspond to the earlier one even though it has not been as extensive since the items of relational dynamics and last constellation figure were not included earlier. The only significant drops that have been observed were the declining importance of *preliminary research*, which when separating the latest clients' responses from the aggregate were even rated as slightly unimportant with the value of 4.4 (a drop of 2.1 basis points in comparison), and a diminished importance of the *first constellation figure* with a value of minus 1.4 when

converting the old scaling into the newer and separating the points of time of evaluation. These two significant reductions may suggest that political constellations are highly transrational in their nature and can be applied methodologically independent since previous conflict analysis is regarded with fewer importance. However these interpretations are highly debatable as this dissertation argues for instance for a methodical combination of different conflict transformation techniques. Those figures may rather point into the direction that for instance preliminary research may need to be conducted differently and in fact more intensely with more profound conflict transformation approaches and methods as elaborated. Probably then the transforming effect of conventional methods will also be more positively experienced by the client.

The expression of *clarifying, resolving sentences* is in political constellations still a clearly positive element and mirrors a dialectic approach to conflict transformation when the facilitator initiates dialoguing phrases resonating with the client and the relational dynamics of the represented systemic entities. However the value of 5.7 can be expected to be lower as in family constellations in which clarifying phrases are key for the transformation of negative strong entanglements of ancestors to a positive looser and more strengthening entanglement for the future.

The relatively low importance of the *feedback of others*, not representing participants, could partly be caused by the reason that an additional observer perspective which the client is contemplating too in the first part of the constellation is perceived as important, however the focus is kept inside a constellation. Therefore this value should be slightly positive when non-representing participants are enriching the deep insights of a conducted constellation from a more observant perspective. However on average these contributions should not be strongly positive because then the external perspective would be of higher priority than the internal constellation insights. The lowest though positive value of this kind of feedback under the given criteria of this research appears to be a positive indication in regard to the strongly positive values of the internal political constellation parts.

This external part of a constellation can also be an indication to which extent a conflict system is constellated holistically. Political constellation being a systemic method are generally depicting a system more holistic than conventional methods but same as Heidegger argues, constellation work does not claim to analyze conflict as a holon *per se*, in which absolutely all elements of a system are constellated or showing themselves in its purest nature which would be more of an early Husserlian approach. So if the external perspective would be

highly positive this might be a careful indication that a conflict is not represented very holistically.

On the other hand one may question this value in stating that the observer perspective is given too little space in political constellations, especially in terms of the iFPA members being psychoanalysts and scientists, this possibility could be deepened. One could argue that the observations of specialists in their representations after having been representatives in the political constellation, or as part of the holding circle, are not considered sufficiently. Due to the complexity of political constellations this aspect could provide an approach to a slightly different conception and conduction of constellation work in the iFPA with for example the method of the reflecting team in which a more intensive dialogue is carried out.

The *last constellation figure* is the final item of analysis in the different aspects of a political constellation also in terms of the constellation sequences. The concluding figure typically is not a resolution constellation of the representatives as in family constellations but illustrates a continuous change process which has been enriched by the unfolded insights of the constellation. Frequently the last constellation image gives insights into future conflict dynamics which can be approached differently according to the internalisation of the findings during the conducted political constellation. The value of 6.2 indicates this relevance which is however already significantly lower than that of the four top rated ones. The strong validation of the stated hypothesis that conflicts need to be analysed and transformed primarily with psychosocial means to access the emotional essence of conflicts is hence supported by this research.

Constellation facilitators

In another set of questions in the second survey the competence of the constellation facilitator is being evaluated by the clients. Due to the reason that importance, possibilities and competences of the constellation facilitator were not analyzed closely in the theoretical part of this thesis the research results shall just be summarized briefly here for reasons of completeness.

Systemic constellations are a method to gain more insights into conflict systems and are not a method to directly influence them. It seems needless to say that a constellation is not an oracle to ask for advice but a method of deeper analysis for change. Generally from a clients' perspective it is all too understandable that we would prefer from our human desire to improve a given conflict situation in getting to know exact advices and explanations regarding

the concrete realization of the constellation insights. This desire reflects in the lowest only slightly positive evaluations on the question of *annotations after the constellation* and regarding *advices of constellation insights for their transfer into practise*. Figure 20 illustrates this with the respective bar chart in which those below average aspects are coloured in grey.

Again the dark blue bars indicate strongly positive and above average aspects of all remaining questions on the *competence of the facilitator* such as *conflict comprehension*, *precision and accuracy*, *foculation on concern*, and *annotations during the constellation*. In these categories the different iFPA facilitators were rated as highly competent which reflects the high quality-standards of this research group and the key transformative aspects as lying *in* the conduct of political constellations rather than in their aftercare. Thus the need for follow-up consultancy is expressed by the minority of constellation clients. However an improved aftercare process suggests itself in which at least the communication flow is inverted when it is not left to the client to contact the facilitator after the constellation but the facilitator at least once more contacts the client after a constellation has been carried out.

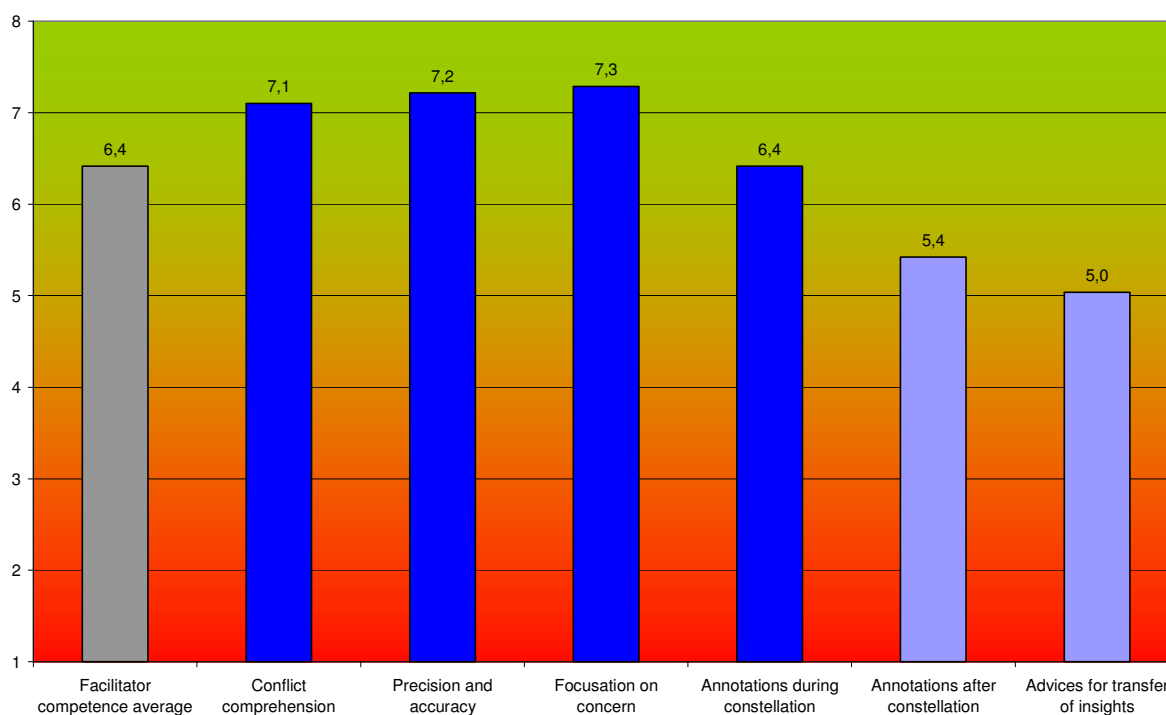


Figure 20: Assessment of constellation facilitators (post I).

Applicability, realisation and ubiquity of transformation

Another key complex of questions is inquiring on the *applicability* of the constellation findings for the client in a first step and additionally on the *probability* that those findings will in fact be applied in the client's conflict dynamics. One major shortcoming described by constellation facilitators is that many methods of conflict transformation are taught by so

called specialists, often of centrist origin, which cannot be applied by the beneficiaries; both methodologically and in terms of the facilitated processes (Klußmann and others, 2010). Reasons therefore are described as methodological frameworks emerging out of different cultural backgrounds which do not fit into vernacular ones and are not developed by systemic structures of a people. Without being repetitive at this point about the systemic approach to conflict transformation, the results prove that due to a high possibility of applicability (so far all clients have experienced possibilities to apply the constellation insights) as well as a high probability of realisation (6.4) a process is enabled in which inherent emotional forces of systems are elicited by political constellations rather than injecting them (Mahr, 2009).

Typically the possibilities of application are described by clients as a changed perception of conflict parties, which transforms the inner attitude, resulting in changed behavioural patterns in practise. Those transcendental effects of political constellations lead to *changes* on different levels which can be regarded as the *realisation* of constellation insights. They express themselves as changes of the self, of the individual situation as well as of changes of third parties and other important changes, as they are being categorized in the third questionnaire and are reported as significant with an average of 5.1.

These depth psychosocial changes are thereby experienced *ubiquitously* during, short after as well as longer after a political constellation has been carried out. Circa half of the clients are experiencing already during or within few days after the political constellation clear effects of the constellation while about 50% of the clients perceive the clearest effects one to two weeks, or after several weeks after the conducted constellation. Besides the key aspect of asking *how* the conflict transformation effects are experienced and of use to the client, also the time frame - the *when* - of the transformation process is inquired. The equal distribution of answers over instant, short-, middle-, and long term effects show the integrative transtemporal nature of political constellations. The constant thereby is that so far all the clients of political constellations proved that the conducted political constellation had clear implications on their conflict systems.

Therefore no specific timeframe of conflict transformation can be set for political constellations. Effects hereby have to be understood not as something temporarily that shows itself only during, short after or longer after a constellation, but as long lasting change processes having a *transtemporal presence in the consciousness of the clients*. Political constellations have ubiquitous effects on conflict systems and may therefore be especially

qualified for the discipline of conflict transformation since conflicts are also of an omnipresent nature.

Psychosocial content and length of political constellations

In terms of *psychosocial content* political constellations integrate all aspects seem to be equally important. Even though systemic constellations are conducted in political environments with political actors as clients yet the personal-family based (5.4) and organisational aspects (5.3) are similarly important to the political ones (5.5). This finding supports the levels of conflicts and constellation types' elaboration in chapter 3 and its respective figure 11 when arguing that political constellations include fields of organisational as well as family constellations integrally in their different foci on intrapersonal, interpersonal, structural and cultural conflict fields.

If we calculate the correlation coefficients of personal-family based and organisational aspects as the more dependent aspects (y) to be included into the relatively independent political aspects (x) the results are 0.078 for the former and 0.175 for the latter. These increasing correlation coefficients from personal-family based to organisational parts support the different aspectual overlaps and their respective sizes as elaborated in figure 3.

At the same time the relatively low linear correlations, the range can be from -1 (negative linear correlation) to +1 (positive linear correlation), suggest in turn that their correlation is non-linear, non-logic and therefore transrational and psychosocial.

The *constellation length* and the point of time when the client becomes an active element of the constellation are typically perceived as appropriate. 70% of the clients assess the constellation duration as being extensive enough concerning the unfolding of complex conflict fields and yet keeping focus. 6.1 is the value of appropriateness of the timing when the client became an active element in the political constellation.

Key benefits for the clients conducting a political constellation

An integral part of this survey is to provide with political constellations a high benefit or use for the client in terms of a high client satisfaction rate which implies a high conflict transformation at the same time. Client benefit has to be understood in political constellations as to which extend the undertaken constellation has helped to clarify the original conflict and

has helped not only to unfold less conscious additional questions and conflicts but also to change them positively. It can be argued that on average *positive conflict transformation* for the client's social system *can* first of all *be experienced* and secondly *is experienced positively*, while keeping the principle of radical inclusivity in mind as an integrative (de)limitation that constellations might bring about undesired change too.

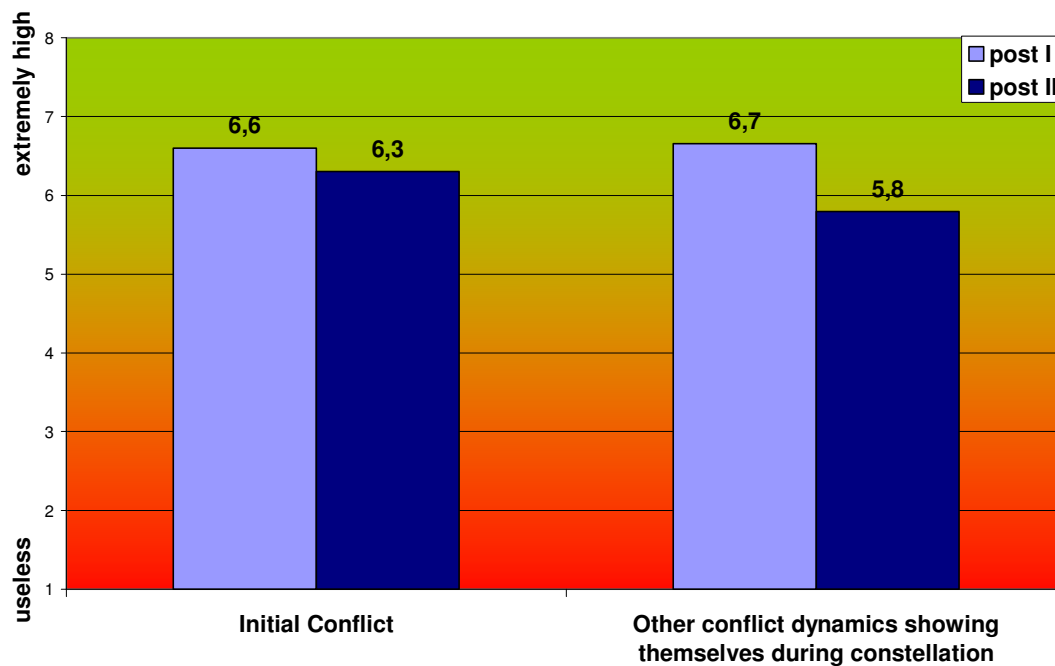


Figure 21: Short- and longer-term benefits of political constellations for transformation (post I and post II).

Figure 21 illustrates a double comparison at two different periods of time. On the one hand it is shown how high the benefit of a political constellation in regard to the initial conflict has been perceived and on the other hand it is demonstrated how high the benefit of a constellation was in regard to other questions and conflicts which have unfolded or shown itself as being important during a constellation. Those criteria are illustrated on the abscissa.

Important for the understanding of the illustration above is to point out that the evaluation of the benefit of the initial conflict and the evaluation of the benefit of the additional conflicts that unfolded insights for positive change have been made at different times. One inquiry is carried out short after a constellation (post 1 values) and the other evaluation is conducted more than six months afterwards (post 2 values) with the third questionnaire being answered.

Out of this constellation of questions illustrated in figure 21 manifold conclusions can be drawn. Primarily it can be recognized that in political constellations the *additionally*

emerging questions on conflicts and their insights are at least equally important as the initial conflict constellated. This does not have to do with the fact that the initial conflict has been described inexactly but that political constellations are unfolding the deeper structures of conflicts for instance in terms of cultural values and collective consciousnesses. Often clients are not aware of many mainly relational factors that underlay initial conflicts and that the parties are not consciously conscious about which show and unfold themselves in a political constellation. Such conflict elements are carrying the highest transformational potential in themselves and have to be highly considered in political constellations. The similar importance of these two question complexes can also be observed in the long term perspective of more than six months after a constellation has been conducted in the post II values. That the values in the post II survey are slightly lower but are however still high might have different reasons than only a slow declination of the effect of political constellations over time.

One reason why the values of the initial conflict and the additional unfolded conflicts are diminishing slightly after a longer period of time could be explained to some extent that the benefit of a political constellation may be not always of a long term nature. However it is more likely that those values are slightly less because of the assumption that protracted conflicts already started to transform and the values of the initial and the additional conflicts are decreasing in the post II analysis can therefore be interpreted as conflict transformation that already set in. The ubiquitous nature of conflict transformation in political constellations as described also empirically above supports this argument.

If we refer to Lederach, that sustainable change in conflicts has to be measured in long term perspectives of decades rather than years (Lederach, 2005: 53-54) these figures are even more verified. If we assume a long term transformation lasting for many years the benefit should be slowly declining much like this research shows. However after a comparatively short period of time (six months) after a political constellation has been conducted the benefit shall be still high as the results indicate. This should be regarded as a first indicator that has to be researched closely in future long term surveys. The high rating in third questionnaires which have been answered more than two years after the political constellation has been carried out (5.7) point in this direction too.

The much more definite conclusion that can be drawn from the little difference between post I and II figures is that *political constellations are providing insights to and transformation of conflicts not only short term but also in a sustainable way.* As this work follows more a dialectical approach to conflict transformation we can see that first insights,

especially because they are not rationally but relationally gained, might already initiate promptly after a political constellation and a conflict transformation process has set in, which is though of a long term nature. The values describing the benefits of a constellation after more than six months have passed by (post II) are still clearly positive and are only slightly minor than short after the constellation (post I). In fact the figures of this evaluation are even slightly higher than those of the former research that has been carried out (Mayr, 2008: 114-117) in all four categories which shows the methodical development of political constellations in transforming and consciousnessing both the presenting and the less conscious nature of conflicts. The balance between levels of consciousness in political constellation may as a figure of thought be guesstimated as: 75% of initial conflict is consciously conscious while 75% of unfolding conflict dynamics are less-conscious. This may lead roughly to a consciousness division of $(37.5 + 12.5) 50:50$ which reflects also in the bar-size of client benefits for the initial and unfolding conflicts.

The mentioned clarifying aspect of political constellations and less the resolution approach plays an important role in the amount of the respective values indicating the benefit a client is able to gain from a political constellation. Besides the analysed intense experience during a political constellation clients typically describe the impact of the constellation as supportive in life in general whose insights have become a certain *background presence* for the clients that is being valued in intense situations, may they be positive or negative. In the former it is described as an appreciation to the social system paid while the latter intensely negative situations can be comprehended holistically so that conflict dynamics do not traumatise the individual.

Consequently it is proven, that the phenomenological approach of representative perception in political constellations is of conflict transformative nature due to the solid high values of the different question categories independent of constellation experience. The *total satisfaction* with the method of political constellation for the transformation of the client's conflict is 6.7, a strongly positive value equalling to 84% client satisfaction rate.¹²³ A highly significant overall result of this research proving the successfulness of political constellations for the transformation of conflicts to a wide extent.

¹²³ Based on the mathematical difference calculation of the total percentage result in the former research (Mayr, 2008a: 119), with the end result of 83% client satisfaction rate over all scaled questions, this value could technically be regarded as high as 96%.

10.3 Discussion and synthesis

This research clearly proved the theoretical framework of this dissertation that political constellations are a transcendental method of relational conflict transformation with its ability to focus, clarify and deeper research initial conflicts, to holistically unfold and consciousness less-conscious conflict elements for the concrete, practical, and sustainable transformation of conflicts.

The relatively high success rate of political constellations is especially on the background of the success probability of other instruments of conflict resolution relevant. Multilateral conferences and mediation are for example with 55% respectively 50% success-rate the most prosperous ones (Siedschlag, 2005). Therefore political constellations should be regarded as an additional method for conflict transformation besides the conventional ones. First integration examples have already been conducted with success at the REAL conference in Austria, a congress which was preparing the EU-Latin America summit due to the 2006 Austrian presidency of the European Union (Mahr and Kaller-Dietrich, 2006b), in the area of mental health and genocide traumata in Rwanda (Mahr, 2004b; Mayr, 2008a, 2008b) or the hearing of the political constellation approach at the EU Parliament to prevent mass human rights abuses for proactive rather than reactive diplomacy (Mahr, 2010b). Such considerations and opportunities for exchange are representing first important steps in a direction to include more psychosocial aspects into politics.

It shall be pointed out that the evaluations of this long term research stem *from the client perspective only*. Probably equally important would be the evaluations from different other perspective such as the facilitators', the representatives' or from a more neutral observant one. In regard to the change of perspectives of conflict parties in conflict transformation theory (Lederach, 2005: 95-98; Mayr, 2008b: 3-4) those observations could be highly valuable for the further development of political constellation work for improving the conflict transformation processes. The following research outlook will outline such further possibilities and combinations with other studies and methods.

11. Research outlook

Creativity requires the courage to let go of certainties.
Erich Fromm

As described, discoursed, illustrated and empirically proven, this study provides first scientific insights into the research and practice of political constellations and identifies its context with conflict studies and other conflict transformation methods. The results of the empirical part on political constellations prove by its highly positive characteristics in essence:

- the ability to focus, clarify and deeper research initial conflicts,
- the more holistic unfolding and inclusion of sub-, pre-, and unconscious conflict elements with a relational systemic method,
- its applicability and practicability,
- its transformation initiating effect, and
- the sustainability of political constellations for conflict transformation.

An additional important methodical result of the first study was to prove, that the constellation success in terms of client satisfaction is independent of being experienced with constellation work as such. Our human ability to perceive representatively as discussed with quantum analogies and morphic fields appears to be also empirically correct.

To which extend however the key factor underlying this research of client satisfaction in terms of therapy success is a suitable variable to measure the effectiveness of conflict transformation is another question. Certainly this parameter enables this study being scientific. However what the criteria for success of conflict transformation might be is yet another question. The absence of violence? Structural and cultural positive change? Those terms are very broad and hard to verify down to measurable values. What political constellations are able to provide is to change perspectives and the corresponding actions of individuals dwelling in conflict. Very often conflict parties regard themselves monolithically as the victim in a conflict and the *other* as the evil, the perpetrators (Bar-On, 2001: 17-25). This dehumanization process can be changed with political constellations, when representatives are able to literally feel the other and look from their perspective and through

their eyes. Monolithical dehumanizing *us-them* stereotypes can be deconstructed and dialogue and compassion for the other not only for oneself is able to begin. Political constellations provide a possibility to integrally empathise with all conflict entities and to simply feel that the suffering of the others is as real as one's own and is part of one and the same system.

The extend of the scientific variable of client use expressed as client satisfaction and its sub-questions is surely not completely able to describe the emotional and relational strong impact of political constellations on the client. Frequently reported nonlocal phenomena when for example the relationship of system members improves even without them knowing that a systemic constellation has been conducted and them being geographically far away can only with great difficulty be measured and have to be part of further research including new sciences.

The indicator of client benefit or use is applied for the scientific context of measuring the effects of conflict transformation. To which extend human emotions can be quantified, in our context conflict transformation, is a question that face social sciences in general. It does provide us with valuable insights such as which elements of political constellation we might be able to improve or how transformation is perceived by the client in describing a transformative footprint rather than its gestalt.

The aim of political constellations is not to satisfy or please the client so that she gives straight 8 evaluations but to enable change for her conflict system that is inherent and enriching for the client – personally, organisationally and politically. That conflict transformation might sometimes be even stronger when the client is disappointed about the method or the insights of the constellation has to be carefully taken into consideration not to look at the research results purely through a statistical lens. Some peace researchers argue even, that conflict transformation might be even stronger in an ambivalent methodical setting that the participants perceive as to some extend unintimate (Halabi and Sonnenschein, 1999). We can see that the use of conventional scientific instruments of analysis for systemic questions not only have the big advantage of being able to compare ones research results to related fields such as psychotherapy, where constellation work originates from, and to the research in conflict resolution studies but that it also faces various cardinal problems and research artefacts as to which extend we can actually measure conflict transformation.

For a deepening of those controversial research methodical questions at this point it shall be referred to Jürgen Kriz (Kriz 1981, 1991, 1996; Schlippe and Schweitzer, 2003: 277). Kriz axes in short his thesis around the notion that under the signum of scientific research impetuous ideological controversies, as partly described in some of the previous chapters are

veiled and being fought (Wallerstein, 2006; Wilson, 1999: 8). For Kriz it is predictable that the influences of culture and ideology on science will be regarded in half a century as a paradigm of how in present day regarded unscientific energetic methods will find its way into science that in the future no longer will be a rational centrist discipline (Kriz, 1996: 145). Similar Mahr expects for transcendental methods in the years to come which will find its grounded place in changing science, so that in the next decades the once unimaginable will, in a positive way, not be worth mentioning anymore in its self-evident inclusion by what will be understood as science by then (2008b).

Notwithstanding psychotherapeutically and conflict transformational disconcerting factors such as client benefit and its numerical measurement provide us with the big advantage to compare them on the one hand with research in systemic therapy in particular and with psychotherapy or sociotherapy in general. On the other hand it opens up the field of political constellation work in order to relate to other conflict transformation or conflict resolution methods such as encounter groups, peace-mediation or peacebuilding.

In detail for example the comparison of the results of this research can be related to those of family therapy in regard to client satisfaction rates. In methods of family therapy for example the client satisfaction rate is around 75% (Ludewig, 1993: 184). Compared to 84% of client satisfaction in political constellations a closer comparison and analysis of those related methods would probably provide insights regarding their methodical similarities and differences related to their success rates, also in the political field.

Moreover in regard to the sustainability of political constellations and other systemic therapies high research potential is opening up. In future research it might be analyzed how the sustainability of conflict transformation in political constellations relates to the sustainability of other systemic-therapies. Steve de Shazer et al. (1986) have for example conducted a research which showed that client satisfaction in systemic therapy is still high even in the longer run. Particularly interesting could be the analysis of the correlation of those clients of the de Shazer research group, who described an improvement of their problem immediately after the therapy and were for 82% of the same conviction of improvement even after half a year, are corresponding to the short and longer term conflict transformation ratings of this study. One important insight might be, as analyzed in the empirical part, that political constellations are not initiating change at certain points of time in particular such as during, short after or longer after a conducted constellation but are affecting conflicts ubiquitously and sustainably.

Other interesting methodical research possibilities in the future within the method of political constellation could be to carry out single constellations significantly longer or shorter, to conduct several consecutive constellations one after the other, or to conduct them simultaneously (with for example different or similar clients of the same organisation) or to even undertake placebo constellations. The manifold insights gained might be highly relevant to develop the method further which might make the political label of systemic constellations as they are conducted after the iFPA change more into *conflict transformation constellations*, *peace constellations* or the like. This would however demand some kind of a more institutionalised research environment for systemic constellations for which the iFPA first of all does not have the resources.

Other more tangible research possibilities referring to an improvement of the methodology of political constellations would offer for example the inclusion of a reflecting team. Since in political constellations of the iFPA experts come from both systemic constellation work and political science as participants of political constellations the syllogism lies at hand to allow for these participants, besides being resonating bodies, also with more influence in analyzing the process of political constellations. The method of the reflecting team could be one possibility to do so.

To which extend the area of tension between few and only positive remarks (Mahr, 2005a) after a constellation, size of the reflecting team and client satisfaction may be positively maintained would be subject of yet another analysis. In the research of Ludwig Reiter and others (1993) for example this positive correlation of a reflecting team on client satisfaction was shown until a critical amount of reflecting specialists, from which on this correlation turned into a negative one. Generally an important aspect regarding client satisfaction and reflecting teams is the possibility of the client to correspond to the reflections of the team and the opportunity to dialogue with the group of specialists (Wetzig, 1992).

Studies about the effectiveness of systemic therapy can, as expected, only comply with big contortions to the limited pretensions of quasi-experimental evaluation research. The emerging emotional energetic insights of constellations are different to frame in conventional research designs. Because of this rational scientific research corset that is not able to measure relational-emotional apperceptions to its full extent many constellation facilitators including its founder Hellinger are regarding research in systemic constellation work as *per se* negatively and power detracting (Hellinger, 2008: 220). This should however not excuse the

necessity and legitimacy of research but encourage developing research designs that integrate less-conscious emotional and relational elements while trying to be clear in tonality and form of expression.

If systemic constellation work in general and political constellations in particular want to gain more credibility in the academic discipline of conflict transformation the academic discourse must not only be joined reactively but proactively (Schlosser, 2003: 156). In other words constellation work has to convince mainstream political science of its positive contributions to conflict transformation and not *vice versa*. Quantitative evaluations are one first common step in field research. Thereby the guiding notion shall be for systemic constellation work to fit into these scientific research frames where possible and the results seem helpful for the discipline but not to try to fit in unconditionally. Family constellation work for example has already achieved high credibility in German psychotherapy where health insurance covers systemic constellation work as a form of treatment.

Academic research not only gives credibility to constellation work in the highly rational-academic field of political science but by the publication of research on political constellations in media and conferences it also reaches a high effect in terms of scientific public relations in the political arena. If political constellation work wants to be accepted in mainstream science it has to almost proceed further in terms of a marketing strategy since this is the prevailing paradigm if we look at contemporary international relation theories. However when applying its holistic theory to itself, political constellations should not adopt to *realpolitikal* concepts of for example Huntington, but take a more sustainable idealpolitical approach. Since politics nowadays are trying to be a highly rational field in which seemingly non-human functionaries only react mechanically on behalf of entities rather than Being human politicians, an innovative relational instrument has to be discussed in a preliminary phase rationally to derive from a generally accepted reference point. To comply with those preconditions and enter into the market of political science and in particular into conflict transformation methods empirical research is one profound technique. First publications of leading peace researchers about systemic constellations such as the ones of Galtung (2003) and Kaller-Dietrich (2007) may foster greatly such a process too.

On the other hand the achievement of higher internal relations within the systemic constellation field of facilitators and clients that experienced constellation work can be neglected, since their commitment in respect to the effectiveness of systemic constellations is normally not limited to family systems but to any kind of systems theory, be those political or

even worldly. The majority of political constellation clients having had experience with other forms of systemic constellation work are proving this suggestion.

Besides those comparative research possibilities in the future a qualitative evaluation of the questionnaires, this study is based on, is to be strived for to get further insights into the linguistic narratives of political constellations and their ability to change stereotypes and perspectives of monolithical dichotomies of given conflict parties. *Discourse analysis* as a method to deconstruct realities in communicative social systems *beyond the boundary of sentences* which includes *the coming into Being of communication* (Nos Aldás, 2007) rather than inventing examples seems to be the appropriate method to gain further insights into the importance of narratives in systemic constellations. Important dimensions of discourse analysis thereby would be narratives used in preliminary research, forms of *uttered* (beyond oral) communication during constellations (both from the representatives and the facilitator) in their prompting and causative nature which is different from non-representative communication, as well as transformed post constellation communicative patterns in conflict systems. Ricoeur with his hermeneutics of representations of reality as emplotments for instance would provide one tradition to analyse such communicative patterns.

Once those results are available comparisons to other conflict transformation methods such as encounter groups or mediation could be conducted as typically those methods are based on narratives. Those interdisciplinary learnings probably can lead to an improvement of both political constellations and other methods of conflict transformation in a way of how to better embed them in future conflict transformation curricula.

For political constellations qualitative research could be carried out in detailed case studies with a focus on possibly changed narratives, values and cognitions. Furthermore methods of analysis are available that combine qualitative (interviews, observations etc.) with quantitative (i.e. inference statistics) methods and enable a bridging between traditional evaluation research and constructivist thinking (Sell and others, 1995).

To conclude the research outlook it shall last but not least be pointed to the possibility of evaluating the mapping of political constellation figures. In doing so the different positions of representatives could be plotted and be compared to constellation figures of other political constellations or other constellation methods such as organizational or family constellations as well as with political theories. Similarities and differences could be highlighted and analyzed for example in regard to the question if in political constellations there might be regularities as

for instance it is the case in organizational constellations with upper and lower leadership bows in different constellation figures (Weber, 2002: 34-90).

As we can see there are manifold research possibilities for political constellations which shall be developed step by step with regard to their increasing complexity. This research defined first insights on which further research has to build up. Of particular interest for all further research carried out shall be the study of vernacular forms and conduct of systemic constellations in Sub-Saharan Africa, China and other regions of the world, where original forms of resonance are practised. This would allow for the method of systemic constellations to be *methodologically intervised* and not to develop too rational-centrist.

Further, rather abstract meta-theoretical or quantum physical research questions to more deeply understand consciousness processes may include:

- Can the ability to representatively perceive be trained respectively what could be the talents for *good* representatives and additionally what means good in this context?
- What are the characteristics of perception fields?
- Which feelings are triggered by relatedness other than their pure scientific proof (what do morphic fields do to our Being)?
- Which ethical implications does our extended Being have as such and when is it ethical to try to change and influence our Being fields? And: which means justify expected ends or are the means ends in themselves?
- What is our Being relationally made of, what is the meaning of our Being and what is Being?

12. Conclusions

*All credibility, all good conscience,
all evidence of truth come only from the senses.*
Friedrich Nietzsche

I have given in this thesis further insights into the method of political constellations and systemic constellation work in general. Political constellations are a comparatively simple method of conflict transformation by its immediate possibility of literally experiencing transcendence as a client or representative by oneself. Therefore as a method of systemic conflict transformation political constellation work is first of all practical, as the term “work” already indicates and the empirical findings showed. Methods of conflict transformation such as transcend claim to be applicable, however, often focus on rather theoretical, rational discourses about the uniqueness of each conflict and its cultural particularities without offering concrete techniques of support for bringing about positive change. Methods very often try to address and talk about change with mainly communicative-rational tools. Those approaches are important in the conflict transformation discourse however they are aiming at bringing about change within given consciousnesses. Transcendence in its transrational meaning however is seldom arrived at when going beyond change while at the same time including it in new, deeper, and more experienced forms of consciousnesses, the nature of transformation. Political constellations are able to draw attention to relational dynamics which are most fundamental in conflicts since they are always consisting of human relations and relatedness which is also the underlying essence of politics.

The strengths of political constellations lie in the sustainability of conflict transformation and in its holistic-systemic approach of unfolding, consciousising and transforming less-conscious conflict relationships, transcending the spatiotemporal grid. The empirical part underlying this dissertation is proving this hypothesis clearly with its results. The possibility to focus with political constellations both on basic conflicts and to unfold and positively change more deep rooted conflict elements and its dynamics provide advantages which can also be integrated successfully into other conflict transformation methods. On the other hand political constellations can greatly profit from the insights of more conventional conflict transformation approaches such as the ones of Galtung and Lederach for researching conflicts,

analyzing constellation insights and their follow-up. Political constellations shall not stand alone as a method of conflict transformation but should be understood as a relationally perceivable method to be able to deeper comprehend conflicts much as a quality that can be educated particularly for peacebuilders and therefore politicians at large in the very way of its meaning - *educare*, to bring forth what is within.

The combination with other disciplines of conflict transformation and systemic therapy are a necessity and an opportunity which has to be explored and developed further much like a creative act - an exercise of what Lederach terms the moral imagination. This imagination must, however, emerge from and speak the hard realities of human affairs as a leading metaphor. As peacebuilders we must have one foot in what is and one foot beyond what exists. In serendipitously exploring relational dynamics with for example the use of political constellations for a deeper understanding of protracted conflicts and future possibilities of positive change our feet might step beyond what exists being inclusive and combinable with present *realpolitikal* conflict resolution approaches.

My purpose of this thesis was not to propose a grand new theory but to multidisciplinary approximate different aspects of systemic constellation work phenomenologically and to some extent natural scientifically. I wished to stay close to what Lederach calls “messiness” of real processes and change, and to recognize the serendipitous nature of the discoveries and insights that emerge along the way by researching the method of political constellations. This is regarded as a research methodology for conflict transformation (Lederach, 2005) and is also known as grounded theory (Thomas and James, 2006). It can be regarded as a second order methodology in my dissertation of applying it for both the way I carried out research and how this dissertation is structured in general.

If we look to the latest notions of conflict transformation such as the masterpiece of Lederach *The Moral Imagination* with the subtitle *The Art and Soul of Building Peace* the focus is already shifting to systemic and in particular relational aspects of conflicts within an energetic framework. Rational and scientific methods thereby are included in energetic concepts in widening up possibilities to transform conflicts. This encouraging direction highly promotes the method of political constellations when conflicts are perceived with all our senses. The constellation figures might carry a strong transformational effect because our ratio is structured and perceives in pictures and therefore rationality can be transcended easier via

strong illustrations that are touching our souls in a process of high intensity when connecting the past in the presence of the future. The sustainable transformation initiating effect and its applicability make political constellations a tool of conflict transformation which is due to its independence of having experience with it available to everybody engaged in the political field.

No special knowledge is needed as systemic constellations actually demand us to take back our good rational intentions in a process to open ourselves up to intentionlessly perceive. This positive forgetting seems to be so important in today's knowledge based societies where we constantly accumulate know-how that is blinding our consciousnesses for more transcendental cognitions. The insights gained in constellations help to form more grounded and therefore more positive intentionality based on our relational bonds forming the context which can be regarded as the most underlying of our Being to which then knowledge is added as content. Particularly in different cultural settings where interveners often blindly are *thinking to think to know* what is needed or to be stopped, political constellations provide great insights as to *what we are* in our Being-in-the-world.

Our wholeness can be explained from many perspectives such as the various disciplines of humanities and of natural sciences. Our background realities and potentialities, our world at large, consist of both, mind and matter. Depending on different methods that may probably be described better as *modi*¹²⁴ we can focus more on mind or matter in their different conditions of past, present and future realities and potentialities. The matter mode centrist societies are running on mostly, in which issues are solved rationally. However the matter mode is not very qualified to look at us and our relational dynamics which *nature-ally* consist of positive and negative conflicts. As dynamics come out of our relations a mind modus seems to be much more adequate to which we shall switch to more often. This mind modus thereby is just as natural in us as our matter modus which is good to deal with things and resolve things-problems. But as much as we cannot resolve conflicts, unless we want to resolve ourselves as such, a matter modus should not be used to contemplate social relations. Our mind modus needs to be demystified as it is just as natural and present as matter is. Only because we can perceive it directly very little in its formed nothingness we seem to be hesitant towards exploring our Being more as our perception is more trusting tangible things to see, to touch, to sense at large. As transdisciplinarity suggests a combination of mind and matter realities we have to strive for in which our relationality can be made more visible, such as in

¹²⁴ Which I use in a Ricoeurian emplotment notion, highly similar to representative perception in systemic constellations, which suggests that it is secondary to analyse "the what of representation, but its 'how' or mode" (1990: 35) in which entanglements are showing themselves "directly through them, while they 'do'" (1990: 36).

systemic constellations. These *modi* thereby we must *all* be able to use, as for instance phenomenology as the most transcendental and the most basic philosophical discipline requests, in order for philosophy not to be empty thought concepts. Such methodical insights emerging out of their combination are more than double than the sum of its parts and transcendental in their processes themselves and transformative in general.

That we consist of more than matter is an insight we typically have or feel about us naturally as we *are*. Very few of us would agree that our Being only consists of matter. Our minds are formed nothingness that can only very vaguely be described but it can be more perceived and made conscious for instance with systemic constellations. It is a source of wisdom providing the context for *Wissenschaft*. This contextualisation can be regarded as a form of communication, when approaching communication as a basic notion of *Being entanglement* in which we are in the others and the others are in us, in acknowledging that communication is more than mere information exchange (Nos Aldás, 2003) and is more in Being acts.

We should manifest peace as a system containing peaces which imply conflicts. Conflict thereby shall be understood as a phenomenon of our Being that is *per se* inherent in us or as Galtung concludes “The goal of Conflict Transformation is Peace. Peace can be defined as the capacity to handle conflict autonomously, non-violently and creatively” (2000: 124). Conflicts are, as described, complex and their reasons manifold and we are not able to isolate them individually so that we shall not only search for the why conflicts are, but acknowledge them as a part of our lives providing also opportunities. For: the more parts and layers a conflict contains of, the more possibilities there are for its change. With political constellations we are able to study serendipitously the inherent energetic potentials of conflict systems in keeping up several conflict layers, such as structural and cultural ones, that are influencing us individually and our collective consciousnesses. Dichotomies of truths, of what appears for conflict parties as right or wrong can be experienced, deconstructed and transformed by this method focusing on relational conflicts as its main source and quality.

This opportunity providing complexity we shall approach, if not embody, from a “positive insecurity” perspective. Martínez Guzmán (2001) describes this open notion of conflict as providing more opportunities for change in his concept of insecure peaces, which builds on the not to be overcome security dilemma in relation to the September 11th Attacks and global governance.

Albrecht Mahr's concept of life's wealth (Mahr, 2003: 14) which supra-includes (*übereinschließen*) positive and negative parts of life in a never ending process of life's intensity (*Lebensfülle*), may go even further. For Mahr *Lebensfülle* may be considered another word for peace which is somehow close to an optimistic interpretation of Nietzsche's *Beyond Good and Evil* as an applicable *Prelude to a Philosophy of the Future* (1997) as it will itself be more sensuous.

And maybe one last thought on the sociology and political science of knowledge: The intellectual operates necessarily at three levels, or what may be termed after Wallerstein a more universal universalist (2006: 80): as an analyst, in *search* of truth; as a moral person, in *search* of the good and the beautiful; and as a political person, *seeking* to unify the true with the good and the beautiful.

The problem in today's world is not that there are not enough intellectuals whose very big majority of concepts and orientations are social and more communitarian. The problem is that politicians are not intellectuals and intellectuals do not want to be politicians.

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Annex

Three questionnaires of the iFPA which are being answered:

1st short before a political constellation.

2nd short after a political constellation.

3rd more than six months after a political constellation.

1st Questionnaire (to be answered before the constellation)

1. Personal data:

Name: _____ Marital status: _____
Age: _____ Sex: _____
Residence: _____

2. Please describe your professional or private **position** to the concern of the following constellation including the delineation of the organisation and its tasks/sponsors:

3. Do you have **experience** with Family Constellations?

☐ Yes ☐ No

If yes, in which function?

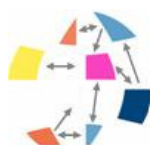
As representative ☐
As client ☐
As observer ☐

4. Do you have **experience** with Organisational Constellations?

☐ Yes ☐ No

If yes, in which function?

As representative ☐
As client ☐
As observer ☐



5. The **question** for the planned constellation can be classified under the following topics (multiple answers are permitted):

- ☐ To understand/ change political conflicts
If applicable please name:
- ☐ Conflicts with persons and/ or organisations outside the own organisation
- ☐ Decisions on direction/ options for action (for instance personally or politically)
- ☐ To clarify/ improve the organisational structure
- ☐ Executive tasks
- ☐ Role conflicts
- ☐ Personal or family related conflicts
- ☐ Others (please name):
-

6. Please outline briefly the **problem/ conflict**:

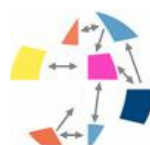
7. How high is your **personal strain** through the problem/ conflict?

8	7	6	5	:	4	3	2	1
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very high					very low			

8. Please describe your **objective** in regard to the constellation:

9. Did you find the **analysis of your problem/ conflict in the preliminary talks** detailed enough?

8	7	6	5	:	4	3	2	1
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very detailed					too undetailed; missing was:			



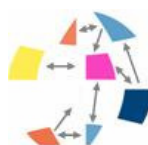
10. Did you find the description of the **method** of Political Constellation as detailed enough in the **preliminary talks** with the facilitator?

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
very detailed					too undetailed; missing was:			

11. Why do you think that the method of Political Constellation can be an **adequate tool** for the handling of your problem/ conflict?

12. **Further aspects** you regard as important:

Thank you very much for your cooperation!



2nd Questionnaire (to be answered immediately after the Constellation)

Date:

Place:

Name of client:

Name of facilitator:

1. Which **topics** have been **covered** by your constellation?
(multiple answers are permitted)

- ☐ Political conflicts
- ☐ Conflicts with persons and/ or organisations outside the own organisation
- ☐ Decisions on direction/ options for action
- ☐ Organisational structures
- ☐ Executive tasks
- ☐ Role conflicts
- ☐ Personal or family related conflicts
- ☐ Others (please name):

2. Has the **constellation helped to clarify** your **initial problem/ conflict**?

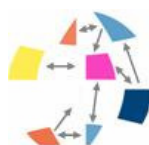
8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very much					not at all			

3. Were the **aspects and insights** that showed in the constellation **new** to you?

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Entirely new					not new at all			

4. Was the constellation **emotionally touching** for you?

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very deeply					not at all			



5. How **important** were the **following aspects** of the constellation for you:

a. **Preliminary talks** to clarify the concern:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			

b. **Constellation and perception of the 1st figure** after formulation of the concern:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			

c. **Movement and adding of representatives** (e.g. for the clarification of the conflict or to find approaches for change):

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			

d. **Feedback of representatives:**

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			

e. **The vocalisation of clarifying, helping sentences:**

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			

f. **Feedback of other participants:**

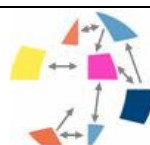
8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			

g. The **spacious illustration** of the problem/ conflict:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			

h. The demonstrated **relational dynamics** of the system:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			



i. The last constellation figure:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very important					unimportant			

j. Other important aspects of the constellation:

6. How do you rate the competence of the facilitator in regard to:

a. Conflict comprehension :

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very good					not at all			

b. Precision and accuracy in the conduct:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very good					not at all			

c. Focustion on your concern:

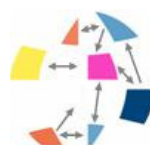
8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very good					not at all			

d. Annotations during the constellation:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very good					not at all			

e. Annotations after the constellation:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very good					not at all			



f. Advices for transfer of constellation insights:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very good					not at all			

7. How do you rate the **use of your constellation in regard to:**

a. Your initial question/ conflict:

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very high use					no use at all			

b. Other important questions/ conflicts which have emerged during the constellation

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very high use					no use at all			

Please describe briefly these questions/ conflicts:

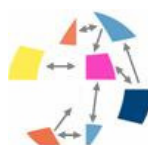
8. Did you experience **disturbing or straining aspects?**

☐ **No** ☐ **Yes**, please describe briefly these experiences:

9. Do you view **possibilities for the application of the constellation insights for yourself or for others which were involved in your constellation concern (by for instance changed perceptions and attitudes or new options for action)?**

10. How did you experience the **constellation length in regard to unfold multilayered conflicts and at the same time keep focused?**

- ☐ appropriate
- ☐ too short
- ☐ too long



11. Did you experience the **point of time when you became an active part** of the constellation as adequate?

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very adequate					totally inadequate			

12. How do you rate the **personal-family based, organisational and political aspects** of your constellation?

a. **Personal-family based aspect**

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very high					very low			

b. **Organisational aspect**

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very high					very low			

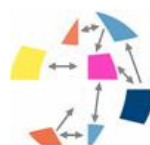
c. **Political aspect**

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very high					very low			

13. How do you rate the **probability of realising the constellation insights?**

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very probable					totally improbable			

Thank you very much for your cooperation!



3rd Questionnaire (to be answered at least 6 months after a constellation)

Date:

Place:

Name of client:

Name of facilitator:

1. How do you rate the use of your constellation with timely distance regarding:

a. Your initial question/ conflict:

8	7	6	5	4	3	2	1
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very high use					no use at all		

b. Other important questions/ conflicts which have emerged during or after the constellation

(If yes, please describe briefly which new questions/ conflicts were coming up)

The use of the constellation was for these questions/ conflicts:

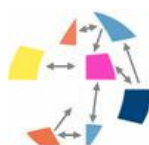
8	7	6	5	4	3	2	1
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very high use					no use at all		

2. When were for you the first impacts of the constellation recognisable?

(multiple answers are permitted)

- ☐ Already during the constellation
- ☐ Within few days after the constellation
- ☐ After 1 – 2 weeks
- ☐ After several weeks
- ☐ Not at all

Which impacts did you recognise? (If yes, please describe briefly)



3. On which **level** (a, b, c, d) did you concretely observe the **impacts**?
(multiple answers are permitted)

a. Change of the initial (problem/ conflict) situation

8	7	6	5	4	3	2	1
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very clearly						not at all	

If yes, how has the situation changed? (please describe briefly)

b. Own changes

8	7	6	5	4	3	2	1
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very clearly						not at all	

If yes, which changes have occurred? (please describe briefly)

c. Behavioural changes of others

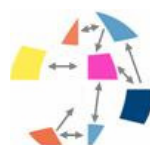
8	7	6	5	4	3	2	1
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very clearly						not at all	

If yes, which behavioural changes of others could you observe? (please describe briefly)

d. Other changes

8	7	6	5	4	3	2	1
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Very clearly						not at all	

If yes, which other changes have occurred? (please describe briefly)



4. Did your constellation have **unintended consequences** for you or the concerning system? If yes, which ones?
-

5. Did you have **demand for counselling after the constellation** regarding the realisation of the constellation findings?

☐ Yes ☐ No

If yes, was this **demand realised**?

☐ Yes ☐ No

6. How **satisfied** were you **with the method of Political Constellation** for the handling of your problem/ conflict?

8	7	6	5	4	3	2	1	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
Very satisfied					not satisfied at all			

Which **other method** for the handling of your problem/ conflict do you think would be/ would have been useful? (please describe briefly)

7. **What else** would you like to tell the iFPA – regarding your constellation, your present situation or open questions?
-

Thank you very much for your cooperation!

